

# *The* IMPROVEMENT *ERA*



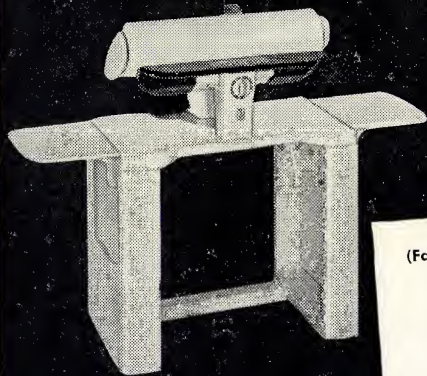
ELDER GEORGE Q. MORRIS

MAY 1954

# SEE YOUR LOCAL IRONRITE IRONER DEALER

THIS WONDERFUL NEW

## Ironrite Automatic Ironer



Model 800  
(Standard Model)

(Fair Trade Retail Price — \$191.95)

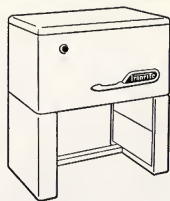
Can be yours for as  
little as

**\$1.95** a week

- ★ Saves you from 4 to 6 hours ironing time every week, for the rest of your life
- ★ Irons anything you can wash—beautifully
- ★ Lets you sit down and relax while you iron

Take all the hard work out of ironing day with an Ironrite! Sit down and iron everything in your washbasket in less than half the time you'd spend at hand ironing—and feel rested and relaxed besides.

Only Ironrite offers you two completely usable open ends, handy Do-all ironing points, other exclusive features that make Ironrite the only ironer that irons anything you can wash. Stop in today and see a demonstration of this timesaving, labor-saving appliance. Ask for Ironrite!



Model 85  
(DeLuxe Model)

We have an Ironrite model to fit your needs and budget. Shown above is Ironrite DeLuxe Model, with white-enamel work surface hood.

Learn how YOU can "Take A Holiday From Ironing Drudgery For The REST Of Your Life." Write now for valuable FREE color-illustrated booklet.

IRONRITE IS DISTRIBUTED IN THE INTERMOUNTAIN STATES

DESERET APPLIANCE DISTRIBUTORS INC.  
142 South 5th West, Salt Lake City, Utah

Please send me free of charge valuable booklet "Take a Holiday from Ironing Drudgery for the REST of Your Life."

Name .....

Address .....

City .....

State .....

By

### DESERET APPLIANCE DISTRIBUTORS INC.

142 South 5th West, Salt Lake City, Utah

Phone 9-6587 or 3-4838

## EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

THROUGH research by the Utah Agricultural Experiment Station on crested wheatgrass pastures in southern Tooele County, Utah, it has been found that the carrying capacity of these seeded pastures is seven to ten times that of native sagebrush range, and cattle gains are seventy-five percent greater. Wheatgrass ranges are ready for grazing two to three weeks ahead of native range. Studies over four years established that more pounds of beef were produced from moderately grazed pastures than if heavily grazed for first two years, resulting in less food the last two years.

GALLIUM is a rather rare metal with some unusual properties. Gallium is liquid above 86°F. but does not boil until 2900°F. Its density is 5.9 times that of water. It wets many surfaces such as glass and porcelain, and peculiarly (like water) expands when solidified.

THE New York Zoological Society portrays the following life spans: tortoise 152 years, elephant 60 years, parrot 50 years, chimpanzee 30 years, giraffe 28 years, ostrich 26 years, tiger 19 years, mouse 3 years and 3 months, and the mayfly 24 hours. The largest mammal is the whale with 125 tons, followed by the elephant 8 tons, the horse 2500 pounds, the gorilla 630 pounds, the lion 500 pounds, the raccoon 49 pounds, and the shrew one-third ounce. The ostrich weighs 250 pounds and the hummingbird one fifteenth of an ounce.

THE word *and* appears in the Authorized (King James) Bible 46,277 times.

A NEW drug called "nor-morphine" has been used successfully in experiments at the National Institute of Mental Diseases. Chemically similar to morphine it acts as a direct antidote. It is currently being used as a safe painkiller in obstetrics, to save the lives of persons with overdoses of morphine, and to detect drug addiction.

MAY 1954

## BIGGEST NEWS

### In Cracker History!



Snacks, soups, salads . . . everything tastes better when it's accented with the grand NEW taste in crackers — Club Crackers by Purity!

You'll really go for their rich 'n hearty flavor . . . inviting new shape . . . crisp 'n flaky texture.

... the  
grand  
NEW  
TASTE  
in  
crackers!



PURITY'S



PURITY BISCUIT COMPANY Salt Lake • Phoenix • Pacatello

# BAKED BROWN BREAD

(A real Old-Fashioned Favorite)



## Note . . .

Don't let yourself forget how good your baking can be with **CLABBER GIRL**, the baking powder with the **Balanced double action!**



Many folks are familiar with steamed brown bread, an old favorite to serve with Boston baked beans, but here's the version that thousands of homemakers have been waiting for—a brown bread that is baked and not steamed. It has that wonderful, rich, delicious flavor and texture with what some people prefer . . . a "bake" quality rather than the steamed version. The texture is typical of a good quick bread. The color is a rich, dark brown. The texture is a typical coarse texture of a bread with mixed grains. It freezes well, ready for any purpose or occasion.

## BAKED BROWN BREAD

Yield: 1 loaf, 9 x 5 x 3 inches

1 cup sifted all-purpose flour  
4 teaspoons Clabber Girl baking powder  
1 teaspoon salt  
¾ cup beet or cane sugar  
1 cup whole wheat flour  
Sift together all-purpose flour, baking powder, salt, and sugar. Add whole wheat flour, corn meal, and raisins and toss together lightly to mix well. Blend together molasses, melted butter or margarine, eggs, and milk. Add to dry ingredients and stir carefully just long enough to blend. (Do not beat.) Pour into well greased loaf pan, 9 x 5 x 3 inches. Bake 1 hour at 350° F. (moderate oven). Slices best one day old.



# CLABBER GIRL

IS NOW Exclusively KNOWN AS THE BAKING POWDER WITH THE **Balanced DOUBLE ACTION**

HULMAN & COMPANY  
TERRE HAUTE, INDIANA

# THE INDIVIDUAL AND THE STATE in the Twentieth Century

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

A MAN from Mars visiting the planet earth in 1854 and again in 1954 would see many interesting changes besides television and rockets. But perhaps most of all he would be struck by the rise and seeming triumph (?) of statism in human affairs. By "statism" here is meant not totalitarianism, but the acceptance of the idea that the politically-organized community is responsible for a large measure of social, economic, and individual well-being.

The observer would note a conflict between two broad theories motivating "statism" as thus defined. Politicians of all party systems are interested in conditioning human behavior. But one set of politicians permit and recognize the value of alternative choices on the part of the people they seek to influence. The other set seeks to impose, by propaganda, education, and force, a single choice. Thus we have "single-will" statism, and "plural-will" statism. The latter emphasizes freedom on the part of the individual. The former emphasizes and enforces conformity. The one stresses or at least recognizes the importance of the individual and his untrammelled (at least by force) judgment in achieving unity of action. The other stresses unity of action and conformity at any cost.

The visitor of the nineteenth century would have remarked at the seeming strength of the dynastic Russian (Czaristic), Austro-Hungarian, Turkish, Chinese, and perhaps, the new German and Japanese empires—now all either dissolved, disrupted, decentralized, or revolutionized. He would note the emergence today of the powerful new Russian, American, and Chinese "empires" of the twentieth century.

He would be amazed, perhaps, at the decline of the individual man and his importance. But he could not escape the lip service paid to the importance of "the people" and "peoples" everywhere. In the "single-will" states he would note this attention to be reflected in state bureaucratic controls and programs. In the "plural-will" states, even, he would note that the individual tends frequently to be overshadowed by organized "groups."

He would then note the decline of concern with "ends," with the rise of pessimism, and the decline of optimistic

philosophy of the purposes of political life and of man; that the search for justice, truth, freedom, liberty, responsibility, are all but obscured by the emergence of, and preoccupation with statistical tables and administrative theories of "means," rather than ends.

This might then lead him to the observation that in the pursuit of new knowledge, knowledge is being sought for state-ends and purposes—to increase national power. Even public health measures often seem to relate more to manpower availability for military service or industrial support for military service, than for fuller, happier living.

Somewhere along the line he could remark that the pursuit of knowledge as a means of enriching life, of increasing the range of alternative choices, was threatened with a secondary role—if a role could be identified for such pursuit at all. In short, the great doctrines seeming to motivate man-

kind would appear to be doctrines of nationalistic power. He would probably return to Mars, and, if his perspective into the life of man extended backward six thousand years, would comment at his first press conference on the need of new, optimistic religious ideas to refresh and kindle the life of man in the twentieth century planet earth, ideas of man that transcend both the "means" and the "ends" of the state.



## THE SHOWER

By Whitney Kerr

ONE DAY I saw a shower beating down  
Upon a lovely, verdant maple tree.  
It roughly beat the leaves in brutish glee  
To rob them of their color, turn them brown.  
The tree refused to let her courage drown,  
But strongly stood, and proud, for all to see;  
And lovelier grew, and straighter, and more free,  
Defying with a smile, without a frown.

And I, too prone to let my worries reign,  
Thought off indeed their magnitude is slight,  
Might well herein a great example see.  
When foolish worries seem to give me pain,  
I shall remember that inspiring sight:  
The rain, the noble giant maple tree!

THE IMPROVEMENT ERA

## TWO NEW BOOKS

We note the following two books that have reached us as we go to press:

**MAN—HIS ORIGIN AND DESTINY**  
(Joseph Fielding Smith. Deseret Book Company, Salt Lake City. 1954. 400 pp. \$4.00.)

CONFLICTING attitudes expressed concerning science and religion have confused many people. Especially has this been true in the classroom where hypotheses have been set forth erroneously as facts and where deductions made from those theories have been regarded as established truth.

"Many of the followers of Darwin, for instance, carried his views to the extreme of materialistic atheism, declaring not only that creation occurred without the aid of any intelligent Creator, but that as a matter of fact, no such Being even exists.

"Both science and religion have suffered as a result. The greatest damage, however, has been among students who have lost their faith in God through accepting these man-made theories as facts, as was expressed recently by Dr. Joseph W. Barker, president and chairman of the Research Corporation of America, and formerly dean of the engineering school at Columbia University, in an address at Ripon University. . . . 'But now,' said Dr. Barker, 'even the most pragmatic materialist, in the face of present-day scientific knowledge, is led to the inevitable conclusion that the heavens declare the glory of God and the firmament showeth his handiwork.'

"Dr. Barker's concluding remarks to the students were: 'As the children of Israel foreswore the worship of the golden calf and returned to the faith of Jehovah, so have we foresworn the crass mechanistic materialism and returned to that faith in God of which the Psalmist of old sang. The Earth is the Lord's and all that therein is.'

"Knowing the great need to provide Latter-day Saint students of science with material which would help them to preserve their faith and coordinate in their minds the pure truth of both science and revelation, some of us have hoped for a book which could make the facts readily available to them. . . . The present volume is the result. . . ."

From a Foreword by  
Mark E. Petersen

**MATTHEW COWLEY SPEAKS**  
(Deseret Book Company, Salt Lake City. 1954. 456 pages. \$4.00.)

IN this volume of speeches, funeral sermons, and a few letters, Matthew Cowley's testimony rings out with striking force; his sense of humor colors

(Concluded on page 364)

## PRICELESS READING FOR ONLY ONE

# DOLLAR



### MINUTE MASTERPIECES

Compiled by  
Lucy Gertsch

This pocket size book is a valuable "must" for those who enjoy inspirational philosophy, prose, and verse. A wonderful volume to reach for in time of joy or sorrow. \$1.00

### GEMS OF THOUGHT

Compiled by  
Milton R. Hunter

A valuable volume on guidance for young and old. Material gleaned primarily from conference discourses. \$1.00

### GOSPEL SERMONETTES

Compiled by  
Milton R. Hunter

A wonderful book of extracts from talks given by the general authorities of the L.D.S. Church. Each item in this book has been selected to give a wide range of subjects for interesting reading. \$1.00

### GOLDEN NUGGETS OF THOUGHT

Compiled by Ezra L. Marler  
"Thoughts make us what we are" and this little book is filled with volumes of choice bits of beauty, truth, and wisdom spoken by prophets and sages. \$1.00

### GOD PLANTED A TREE

By Ora Pate Stewart  
An inspiration and help in studying the Bible, and an instruction setting forth man's genealogical heritage. A supplement to Bible study. \$1.00

### STORY SERMONS

Compiled by  
Albert L. Zobell, Jr.

Another literary achievement on many varied subjects by the General Authorities of the L.D.S. Church—this is Zobell's latest compilation and a treasure for your library. \$1.00

### A LETTER TO MY SON

By Ora Pate Stewart

An outstanding literary work that places proper emphasis and perspective on the simple virtues which make for a wholesome adjustment to life. \$1.00

### SUNLIGHT AND SHADOWS

Compiled by  
Albert L. Zobell, Jr.

A compilation of thoughts on death and after life by some of the worlds great thinkers—excellent for the funeral speaker or an ideal companion in time of need. \$1.00

### TREASURES UNEARTHED

By Ora Pate Stewart

Many "Little known facts" about the Book of Mormon, answering questions formed by students the last century. This will enlighten your study immensely and season your interest in the Book of Mormon. \$1.00

### AMERICA'S BEFORE COLUMBUS

by Dewey Farnsworth \$5.00

At your dealer or order direct from . . .

PUBLISHERS  
OF FINE  
L. D. S. BOOKS

# BOOKCRAFT

1186 SOUTH MAIN

SALT LAKE CITY 4, UTAH



VOLUME 57 NUMBER 5 May 1954

Editors: DAVID O. MCKAY - RICHARD L. EVANS  
Managing Editor: DOYLE L. GREEN  
Associate Managing Editor: MARBA C. JOSEPHSON  
Production Editor: ELIZABETH J. MOFFITT - Research Editor: ALBERT L. ZOBELL, JR. - Manuscript Editor: IRIS PARKER  
Contributing Editors: ARCHIBALD F. BENNETT G. HOMER DURHAM  
FRANKLIN S. HARRIS, JR. - HUGH NIBLEY - LEE A. PALMER  
CLAUDE B. PETERSEN - SIDNEY B. SPERRY  
General Manager: ELBERT R. CURTIS - Associate Manager: BERTHA S. REEDER  
Business Manager: JOHN D. GILES - Advertising Director: VERL F. SCOTT  
Subscription Director: A. GLEN SNARR

## The Editor's Page

The Living Test ..... President David O. McKay 301

## Church Features

George Q. Morris of the Council of the Twelve	294
Sterling W. Sill, Assistant to the Council of the Twelve	295
How the Gospel Came to Mexico	Joel H. Martineau 302
Your Question—The Marriage of the Lamb	Joseph Fielding Smith 304
New Approaches to Book of Mormon Study—Part 7	Hugh Nibley 308
Microfilming in Maine	Lloyd S. Hughes 322
The Church Moves On	296 Melchizedek Priesthood
Genealogy	322 Presiding Bishopric's Page 348

## Special Features

Four Visits to Hopiland—Conclusion	S. Dilworth Young 305
To Help Guide Our Youth—When Shall I Marry?	Antone K. Romney and Henry L. Isaksen 306
In the Steps of Abraham—Part V	Stanley Kimball 310
The LDS Hawaiian Colony at Skull Valley	Leonard J. Arrington 314
The Nephite Monetary System	Richard Pearson Smith 316
Through the Eyes of Youth—When Two or Three—or Even One	Lt. Rulon R. Garfield 320
The Spoken Word from Temple Square	Richard L. Evans 322, 338, 344, 352
Exploring the Universe, Franklin S. Harris, Jr.	289 tury, G. Homer Durham 290
These Times, The Individual and the State in the Twentieth Century	Two New Books 291
Today's Family	Your Page and Ours 368
Kate Mecham's Specialties Are Mexican	356 Justin M. Smith 359
Prize Garden—Egyptian Style,	King If I Were in My Teens, David S. 360

## Stories, Poetry

My Father's Mansion	Lily N. Hortnagl 312
Handicarts Westward—Part 3	Helen Kimball Orgill 318
The Face of Kitty Franklin	Harold Hefler 324
The Shower, Whitney Kerr	290 gaard 341
Frontpiece, Wings to the Light,	This Morning, Elaine V. Emans 345
Maryhale Woolsey	299 Lullaby of the Wind, Ruth K. Kent 359
Poetry Page	300 Beneath the Days, Arthur Wallace
Grass Roots, Eva Willes Wangs-	300 Peach 361

Official Organ of  
THE PRIESTHOOD QUORUMS,  
MUTUAL IMPROVEMENT ASSOCI-  
ATIONS, DEPARTMENT OF EDUCA-  
TION, MUSIC COMMITTEE, WARD  
TEACHERS, AND OTHER AGENCIES  
OF

The Church of  
Jesus Christ  
of Latter-day Saints

## The Cover

One of the features of the 124th annual general conference was the sustaining of Elder George Q. Morris as a member of the Council of the Twelve. A vacancy in that quorum had existed since the passing of Elder Matthew Cowley last December. This photographic study of the new Apostle is the work of Austin Studios. (See also page 294.)

## EDITORIAL AND BUSINESS OFFICES

50 North Main Street  
Y.M.M.I.A. Offices, 50 North Main St.  
Y.W.M.I.A. Offices, 40 North Main St.  
Salt Lake City 1, Utah

Copyright 1954 by Mutual Funds, Inc., a Corporation of the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, \$2.50 a year, in advance; foreign subscriptions, \$3.00 a year, in advance; 25c single copy.

Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

## Change of Address

Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

## National Advertising Representatives


EDWARD S. TOWNSEND COMPANY  
Russ Building  
San Francisco, California

EDWARD S. TOWNSEND COMPANY  
1324 Wilshire Blvd.  
Los Angeles 17, California

SADLER AND SANGSTON ASSOCIATES  
342 Madison Ave.  
New York 17, N. Y.

DAVIS & SONS  
30 N. LaSalle St.  
Chicago, Illinois

Member, Audit Bureau of Circulations



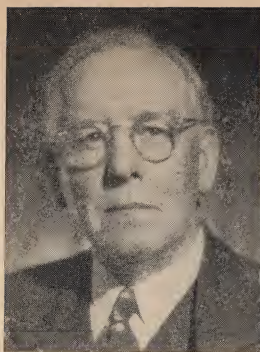
*Calling a painter or doing it yourself?*

**START YOUR GOOD-LOOKING ROOMS**  
**AT A FULLER *Color Planning* DEALER\***

**\* Only Fuller Color Planning Dealers  
offer you:**

Rug-Keyed Color Plans—decorator  
selected to go with your rugs!  
Hundreds of Jewel Case colors;  
mixed for you, ready to use!  
Paint colors to match a  
thousand wallpapers!  
Ful-Color, the easiest wall and  
woodwork paint you have ever used!





George Q. Morris



Emma Ramsay Morris

## GEORGE Q. MORRIS

### OF THE COUNCIL OF THE TWELVE

**E**LDER George Quayle Morris was sustained as a member of the Council of the Twelve at the morning session of general conference, April 6, 1954. He was ordained an Apostle in the Salt Lake Temple two days later, April 8, by President David O. McKay. He was formerly an Assistant to the Council of the Twelve, having been called to that position in October 1951.

Elder George Q. Morris begins this new career of service after a lifelong preparation period of activity in important callings in the Church. Con-

stantly since 1904 he has held office in some capacity. He had filled a mission to England from 1899 to 1902, where he labored in the Welsh Conference (District) and later presided over the London Conference (District). It was in that year of 1904 that he was called as stake superintendent of the Salt Lake Stake Young Men's Mutual Improvement Association, succeeding Elder George Albert Smith who had recently been sustained a member of the Council of the Twelve. Elder Morris served until 1908, when he was released

to become a counselor in the bishopric of the Fourteenth Ward. When he was released in 1913, he served another year as stake superintendent of YMMIA, but in 1914 was sustained as bishop of the Fourteenth Ward, where he served until 1924.

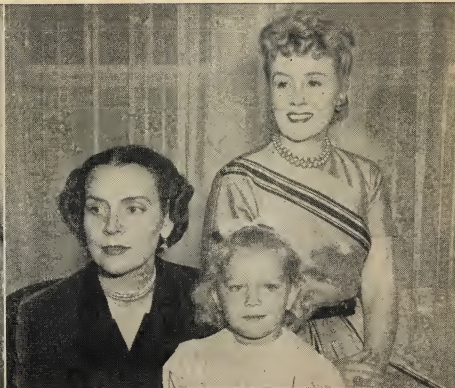
He was then called to the general board of the Young Men's Mutual Improvement Association. It was here, on the general board, that he served as committee chairman for *THE IMPROVEMENT ERA*, the magazine that he had learned to appreciate much earlier when he was stake superintendent. He was one to visualize, as a general board member, a greater *IMPROVEMENT ERA*—one which would serve the entire Church—and, it has been said, that he with Elders Stringam A. Stevens and John D. Giles, as they worked with Clarissa A. Beesley, Rachel Grant Taylor, Elsie Talmage Brandley, and Vida Fox Clawson of the YWMA general board, and laid the groundwork to bring about the combining of *THE IMPROVEMENT ERA* and *The Young Woman's Journal* in November 1929.

Meanwhile, in 1928 Elder Morris was sustained as a counselor in the presidency of the Ensign Stake. In January 1935 he was called as first assistant general superintendent of the Young Men's Mutual Improvement Association under Elder Albert E. Bowen. When the latter was sustained a member of the Council of the Twelve in April 1937, Elder Morris succeeded Elder Bowen as general superintendent of the YMMIA.

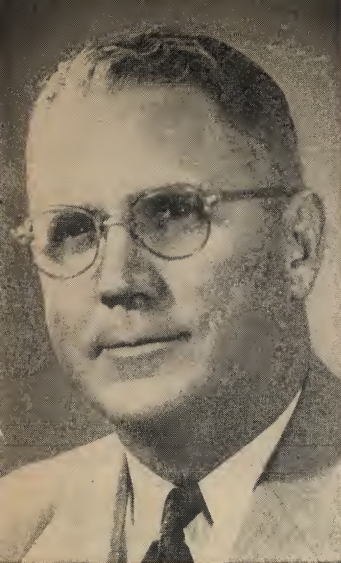
(Concluded on page 364)



Brother Morris with his daughter Margery M. Woods.



Mrs. Helen M. Stewart with her young daughter Linda and (right) Marion Morris.



Sterling W. Sill

# STERLING W. SILL

## ASSISTANT TO THE COUNCIL OF THE TWELVE

He served for a year, 1931-32, as a member of the high council of the North Davis Stake.

Garden Park Ward in Salt Lake City was organized in 1936 and he was called as the first bishop of this ward, where he served for ten years. He became a member of the Bonneville Stake high council in 1946, where he served until 1952. Then he was called as a member of the Deseret Sunday School general board. More recently he has been the speaker on the Sunday evening radio hour of the Church on KSL, completing this assignment in February 1954.

From 1940 to 1951 he was a member of the board of regents of the University of Utah, being, the last four years, chairman of that group. In recognition of his long and distinguished service to country, state, and community, the University of Utah awarded him an honorary doctor of laws degree at commencement exercises in June 1953. In March

1954 the University of Utah named its new family life center building the Sterling W. Sill Family Life Center.

For twenty-two years Elder Sill has been Salt Lake City manager for the New York Life Insurance Company. Many honors have come to him also in this field. He was the first Utahn, in 1932, to address the National Association of Life Underwriters, and was the first Utah man to receive the degree of Certified Life Underwriter. Since 1941 he has been inspector for his company's agencies in nine western states.

On September 4, 1929, Elder Sill married Doris Mary Thornley of Kaysville in the Salt Lake Temple. They have three children, John Michael, David Sterling, and Mary Carolyn.

Members of the Church everywhere welcome Elder Sill to his new calling of responsibility in the Church.

**E**LDER Sterling Welling Sill, whom the Church sustained as an Assistant to the Council of the Twelve at the morning general conference session, April 6, 1954, has a lifelong background of Church activity from which he will draw strength for his new calling, for which he was set apart April 14, by President David O. McKay.

Elder Sill was born March 31, 1903 at Layton, Utah, a son of Joseph A. and Marietta Welling Sill. Early in life he found activity and service in both the Sunday School and the Mutual.

In his senior year at Davis High School he served as president of his class. He attended the Utah State Agricultural College and the University of Utah.

In 1924, he accepted a call for the mission field to serve in the Southern States. During this mission he served as president of the Alabama District. On his return from his mission, he taught school in Davis County for a year.

He held the lead in the North Davis Stake drama which won Church-wide honor at the Mutual Conference in June 1928. For nine years of his life, he has served youth as a Scoutmaster, attaining the rank of an Eagle Scout along with "his boys."

Sterling W. Sill with his family grouped about him. Mary Carolyn, 9, congratulating her father, and David Sterling, John Michael, and Mrs. Sill.





BRAND

**RAISINS**

*taste  
so  
good!*

**It's the grapes!**

The world's finest grapes are grown in the sun-drenched San Joaquin Valley of California on the Western Slope of the High Sierras. From these well-cared-for vineyards, stretching mile after mile, only the best of each year's crop is selected and dried in the sun to make Plump and Meaty Brand raisins. That's why Plump and Meaty Brand are the tastiest, plump-est, meatiest, most luscious raisins you ever ate!

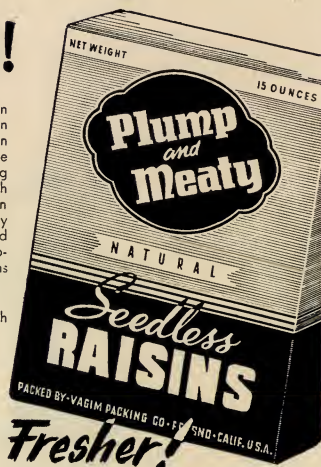
Make all your foods **RICH** with Plump and Meaty Brand raisins.

Plump and Meaty Brand Natural Seedless Raisins are:

- PURE
- UNADULTERATED
- CONTAIN NO CHEMICALS OR ARTIFICIAL PRESERVATIVES



**Save**



**Fresher!**

Luscious Plump and Meaty raisins come to you as fresh as the day they were packed—twice-sealed in Flavo-tite cartons or bags. They stay fresh and hold their natural goodness and taste. Try them today!

**SAVE!** Buy the economical two and four pound bags, twice-sealed in Flavo-tite. They keep!

**VAGIM PACKING COMPANY • FRESNO, CALIFORNIA**

## THE CHURCH MOVES ON

*A Day To Day Chronology  
Of Church Events*

**February 1954**

**28** ELDER JOHN LONGDEN, Assistant to the Council of the Twelve, dedicated the chapel of the Chowchilla Ward, Fresno (California) Stake.

**March 1954**

**4** A NEW classroom building to be constructed soon will be known as the David O. McKay Education Building, officers of Brigham Young University announced.

**6** DURING the all-Church basketball tournament at the BYU field house announcement was made by Brigham Young University that the field house was being named the George Albert Smith field house. On an appropriate plaque at the entrance of the field house is recorded the telegraphed message that the BYU basketball team received from President Smith several years ago just before beginning the game that won them the national invitational tournament. It reads: "Coach Stan Watts and all members of the Brigham Young University basketball team. From the top of the Rockies I send my love and blessing. Many thousands share my pride in your record. I have faith in your abilities. Play clean, play hard, play to win. God bless you. George Albert Smith."

**7** "TIME VINDICATES THE PROPHET," is the title of a series of radio addresses begun by Dr. Hugh Nibley, professor of history and religion at Brigham Young University, on the Church radio hour over KSL.

Elder Loyd Sorensen sustained as president of Humboldt (Nevada) Stake, succeeding President Harvey A. Dahl. Elders Emerson C. Neff and Vern Stewart Schoenfeld sustained as counselors to President Sorensen. President Dahl's counselors were Elder H. Burt Holbrook who was released, and Elder Neff.

**9** ELDER Mark E. Petersen of the Council of the Twelve broke the ground for the "David O. McKay Education Building" of Brigham Young University, Provo, Utah.

**13** It was announced that the general priesthood committee will direct the softball program beginning with the 1954 season. A special body to be known as the Church softball committee has been appointed with Elder George Q. Morris as chairman. He will

THE IMPROVEMENT ERA

be assisted by Elder Oscar A. Kirkham, Bishop Thorpe B. Isaacson, the general superintendency of the YMMIA, Elders Elbert R. Curtis, A. Walter Stevenson, and David S. King; and Elders Marvin J. Ashton of the YMMIA general board, and Elder Jay W. DeGraff, co-ordinating secretary of the YMMIA.

Enrolment in the school system of the Church showed nearly a seven percent increase, it was announced as 1952 and 1953 statistics were released. The 222 seminaries of the Church enrolled 33,126 students in 1953, and the eighteen institutes enrolled 3583. Some 45,812 students were enrolled in Church schools, seminaries, and institutes on the American continent in 1953.

**14** ELDER George Q. Morris, Assistant to the Council of the Twelve, dedicated the chapel of the Albertson (North Carolina) Branch, Central Atlantic States Mission.

**15** PRESIDENT and Sister McKay left Salt Lake City for Los Angeles. From there they will fly to Mexico City.

**16** ELDER George Q. Morris, Assistant to the Council of the Twelve dedicated the chapel of the Piney Green (North Carolina) Branch, Central Atlantic States Mission.

**17** ELDER George Q. Morris, Assistant to the Council of the Twelve, dedicated the chapel of the Kinston (North Carolina) Branch, Central Atlantic States Mission.

**20** PRESIDENT David O. McKay met with the missionaries serving in the Mexican Mission.

**21** PRESIDENT David O. McKay addressed an audience of 1660 persons in a conference at Mexico City.

Elder Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Martin (Kentucky) Branch, East Central States Mission.

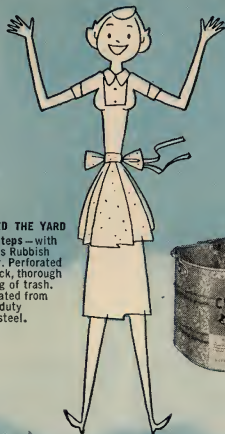
Elder C. Leland Davey sustained as president of the Cannon (Salt Lake City) Stake, succeeding President Fred H. Peck, Jr., deceased. President Davey served as President Peck's first counselor. Elders S. Perry Lee and Lloyd W. Guest sustained as counselors to President Davey. Elder Donald M. Bagley, former second counselor in the stake presidency, was sustained as bishop of the Jordan Park Ward.

This was the beginning of the annual M Men-Gleaner Week throughout the Church.

**22** PRESIDENT David O. McKay and party arrived in Los Angeles after a three-day visit with the Saints and missionaries in Mexico City.

MAY 1954

# BOYCO *lightens household chores!*



**AROUND THE YARD**  
Save Steps — with Boyco's Rubbish Burner. Perforated for quick, thorough burning of trash. Fabricated from heavy duty black steel.



**IN THE KITCHEN**  
Mopping is easy — with Boyco's Cone Wringer Bucket. The perforated cone wringer does the work. Square corners avoid up-setting and facilitate storing.



**AROUND THE HOUSE**  
Quick Tidy-ups — are a breeze, when you place Boyco Waste Baskets in convenient locations. Keep Boyco Dust Pans near. They're rugged, lightweight.



**IN THE BACK YARD**  
Save Time — emptying garbage, with a large Boyco Garbage Can. They're hand-dipped galvanized for long-lasting service. Sizes 2½ to 35 gallons.

look for **BOYCO'S** complete line  
of long-lasting galvanized ware  
at your hardware or  
department store



**UNITED STATES STEEL PRODUCTS**  
DIVISION



**UNITED STATES STEEL CORPORATION**  
5100 SANTA FE AVENUE, LOS ANGELES, CALIFORNIA  
1849 OAK STREET, ALAMEDA, CALIFORNIA



**UNITED STATES STEEL**

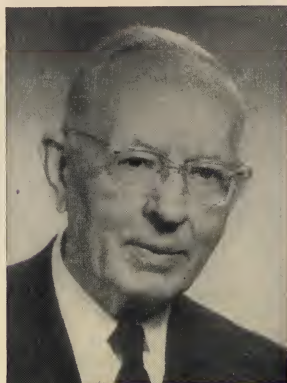
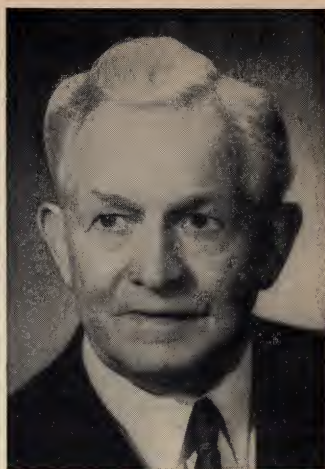
# GOSPEL IDEALS

*The sermons and discourses of*  
**President David O. McKay**

In this book there is a great breadth of solid, satisfying counsel, of insight and understanding, of undeviating principle coupled with honest inquiry, of hope and promise, of love and guidance for living.

One cannot read these pages without sensing that President McKay has had a long and providential preparation for the high office he holds. The constancy of his counsel, and the conviction of his testimony of truth will give guidance and comfort, encouragement and conviction for this, his own day, and far into the future.

**\$4.00**



*A New Book by President*  
*Joseph Fielding Smith*

## MAN, His Origin And Destiny

Just off the press. This important new book by our beloved Church leader, President Joseph Fielding Smith, is a simple explanation of the divine origin of man—his purpose here on earth and the glorious goal towards which he moves. An authoritative and convincing answer to some of the many questions frequently encountered concerning man's origin and destiny. Truly a great contribution to our L.D.S. Church literature.


**\$4.00**

*Message from a beloved apostle*

## MATTHEW COWLEY SPEAKS

This book is a compilation of the addresses, sermons, and letters of the beloved Apostle, Matthew Cowley. The understanding love, the impelling message of God's eternal existence, the challenge for the betterment of mankind — all this and more is contained in this final tribute.

**\$4.00**



**Deseret Book Co.**

44 East South Temple — Salt Lake City, Utah

---

DESERET BOOK COMPANY  
 44 East South Temple, Salt Lake City, Utah

Please send the following books. Enclosed you will find: ( ) check  
 ( ) money order ( ) charge to my account for \$.....

Quantity	TITLE	Price

Name.....  
 Address.....  
 City..... Zone..... State.....

Residents of Utah include 2% sales tax.



## WINGS TO THE LIGHT

*by Marybale Woolkey*

A sea gull rising thrusts the sky apart  
In rhythmic motion, powerful and slow.  
Who could behold and ever fail to know  
A swift responding eagerness of heart?  
And when dull shadows deepen on the land  
While through torn clouds a vista blue and bright  
Appears, inviting strong wings to the light—  
What earthbound spirit does not understand?

There is a reasoned comfort in our knowing  
That sun and stars are constant past the dark,  
That we need only wait, and eyes will mark  
Day's sure return, with warm resplendence glowing . . .  
But O the faint call heard from far and high!  
O aching wish for wings to climb the sky!

*—Photograph by Hal Rumel*





By Rulon Armstrong Jones

EXPLORING one time in a valley small  
I happened by chance on a waterfall,  
Spraying like rain over rock ledges cool,  
Splashing on down to a transparent pool.

Reflected there was the blue of the sky  
That curved to the crest of the ridge nearby;  
The boulders and trees on the mountain-  
side, And flowers on the bank with mouths  
opened wide.

Half-hidden there, too, in a shady glade  
Was a spotted fawn, not at all afraid.  
And out in the pool in majestic grace  
Swam a snow-white swan from her nesting  
place.

There mid the surge of a breeze through  
the trees,  
The song of a lark, and humming of bees,  
I thanked God above for that valley small  
And the peaceful sound of that waterfall.

## MAGIC OF DIVINITY

By Lucile Coleman

YOU made your solo flight one afternoon.  
Civilian pilot, then, you flew the mail.  
Time sailed as lightly as a toy balloon  
And trailed enchantment, like a fairy tale.  
I was a queen who daily watched Jack  
climb

Beanstalks of air. No giants to devour  
Our happiness; no tallying of time.  
Each second now is one eternal hour.  
You fight to conquer a new Minotaur  
Where bombs explode, and hope becomes  
the sword  
With which I battle labyrinths of war;  
My heart unwinding prayers to reach the  
Lord,  
That through the magic of divinity,  
The monster slain, you will return to me.

## NATURALIZED

By Helen Harrington

FARM men sometimes say of a neigh-  
bor  
who fails to do his part or does not measure  
up in courtesy, obligingness, or labor,  
"He has a lot to learn." At his leisure,  
and given time, he will improve, they think;  
at least, they'll give him benefit of doubt  
and temper criticism with a wink;  
and nine times out of ten, he'll come about.

He'll get the "feel" of things; he'll share his  
shoulder  
with the man across the fence. In time,  
grown older,  
he'll be an asset to his neighborhood.  
Then, tolerantly, someday, as he should,  
he'll rate a raw, new neighbor in his turn  
as he was rated: "He has a lot to learn!"

## RANSOM COIN

By Marian Schroder Crothers

SPRING pays earth's ransom joyously,  
Her wealth revealed to all who pass,  
By golden dandelion coins  
She scatters gaily on the grass.

## THE IMPROVEMENT ERA

## MOTHER

By Mabel Jones Gabbott

SHE had a way of letting fall a word  
Of comfort, or advice, philosophy.  
The days she walked beside me when I  
heard  
Her now are blurred in one sweet memory.

Yet as I knead my bread, some few return,  
"More salt makes better flavor," (she was  
right);

"In only little hearts do small hurts burn";  
Or "sugar makes the pill a child's delight."

Had she to go to make me understand  
And know her wise and good as I do now?  
Is this thy way? Lord, thine be to com-  
mand,  
Mine to accept and learn and humbly bow.

## RAIN AT DAWN

By Alma Robison Higbee

LONG before the White Rock rooster shat-  
tered the brittle glass of dawn,  
I heard the rain come from the east like  
a swarm of crystal bees,  
And I knew that raggedy bits of snow still  
left upon the lawn  
Would now give place to living green; I  
heard the boyish breeze,  
A gay, wing-footed messenger, rap on my  
window sill,  
Fling back his ribboned laughter and pluck  
a tree-harp tune;  
Rain laid a chaste kiss on my cheek, then  
climbed the distant hill,  
Dawn took some white cloud veiling and  
hid the fading moon.  
I walked where a bright-eyed robin, without  
asking pardon,  
Drank from a blade of grass; the air was  
blue-washed and thinned;  
Then I saw where springtime's fingers had  
thumbed through my small wild garden  
And marked her place with three blue  
violets leaning on the wind.

## SEEDS

By Louise Darcy

ONCE more the seeds are placed within the  
earth,  
Such tiny objects to contain the yield  
Of fertile acres; now brown particles  
Are scattered up and down each furrowed  
field:

Hidden, they lie beneath the fragrant loam;  
Unseen, they germinate through balmy days  
Of spring, ready at last to be revealed  
With greening shoots no weight of soil  
delays!

And men, as men have been for countless  
years,  
Are confident that earth and sun and rain  
Together with God's blessed benison  
Will bring the seeds to fruitage once again.

## SPRING

By Verdine McMillen

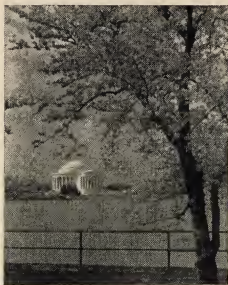
WATCH nature like a vibrant miss  
Lie dormant waiting spring's first kiss.  
She then twines daisies in her hair  
And sprinkles violets here and there.

## MAYTIME

By Francis L. Urry

REFRESHING sweetness of perfume  
From out the scented lilac bloom,  
And trees with blossoms bursting forth  
Now spread their fragrance o'er the earth.  
What beauty in the flowers and trees,  
The song of birds, the hum of bees;  
All harmonies of heaven and earth,  
Blend in the joyous, happy birth.

From cold of winter's frozen day  
Into the glorious flowing May,  
All nature rises from its sleep,  
Endowed with glory vast and deep.  
Oh, how my soul thrills through and  
through,  
God's glory passing in review!  
Faint not, sad heart amid the strife,  
For everywhere is life—is life!



—Photograph by Horyczak

## IN BETWEEN

By Catherine E. Berry

IF you are young, then you will go  
Where bright hills climb and swift streams  
flow,  
Tasting the air and feeling the sun  
Warming the heart—and you will run  
Past a breaker tall and white  
When the moon touches the sea at night.

If you are old, then you will stand  
Watching the grains of flowing sand,  
Knowing no urge to leap or shout  
Or throw a foolish dream about,  
Content to wait; each hour's slow pace  
Reflecting in your eyes, your face.

But I am neither young nor old  
And so am torn between the middle age  
And youthful warmth—this middle age  
Is such a trying, mixed-up stage!



# The Living Test

by President David O. McKay

THE GOSPEL of Jesus Christ, as revealed to the Prophet Joseph Smith is in very deed, in every way, the power of God unto salvation. It is our salvation here as well as hereafter—and it leads to eternal life, which is God's greatest gift to man.

What is eternal life? In that glorious prayer of intercession offered by Jesus, our Redeemer (just before he crossed the brook Cedron and received the traitor's kiss that betrayed him into the hands of the soldiers), we find these words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." (John 17:3.)

Life eternal is what we desire; more than we desire anything else in the world—life eternal for us and ours and all the world. And here in the words of the Redeemer we have the secret, the key given to us in a simple sentence: To know God and Jesus Christ, whom he has sent, is eternal life.

But how shall we *know* him? That is the next question. How may we know him? Has he, at any time, or on any occasion, answered that question? If so, we want the answer, because it is vital.

In searching the record as it is given to us by men who associated daily with the Lord, we find upon one occasion that men in his audience cried out against him. They opposed his works as men today often oppose his works. And one voice cried out and said in effect, "How do we know that what you tell us is true? How do we know that your profession of being the Son of God is true?" He answered in a simple way, and note the test: "If any man will *do his* [my Father's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*Ibid.*, 7:17.)

That test is most sound. It is the most simple test to give knowledge to an individual of which the human mind can conceive. You may not be able to convince me of that which you know, but you know it because you have lived it. That is the test that the Savior gave to those who asked him how they should know whether the doctrine was of God or whether it was of man.

But in considering his answer, another question arises: *If ye will do the will.* What is the *will*? Herein is the whole essence of the gospel of Jesus Christ. Just as plainly as Jesus stated and defined what was eternal life or how we should know it, just as plainly as he laid down that test, just as plainly has he expressed what his will is. The principles that constitute that will are so plain and simple that, as the scriptures say, a wayfaring man a fool, need not err therein.

The Church of Jesus Christ of Latter-day Saints bears testimony to the world that the will of God has been made manifest in this dispensation, that the principles of life have been revealed. They are in harmony with the principles which Christ taught in the meridian of time. In harmony! They are the same, because they are eternal, as are the principles given of God, in all dispensations of the world:

Faith—who can dispute that faith is an eternal principle? We cannot live without it. It is as eternal as love, as constant as the force of gravity.

Repentance—why, it is not just in scripture that we find that repentance is an eternal principle! Read Carlisle, you who take him as a guide and like his reasoning. In contemplating this principle of repentance he makes this statement: "The man who cannot repent is dead." And he is right. He felt the eternal element in that saving principle. It is part of life. It is a fatal condition to reach when one cannot repent.

(Continued on following page)

## The Editor's Page

## THE EDITOR'S PAGE

(Concluded from preceding page)

So we might go on with all the other principles. And we can sum it up in this: After our obeying the other principles and ordinances of the gospel, the will of God is for us to serve our fellow man, benefitting them, making this world better for our being in it. Christ gave his all to teach us that principle, and he made the statement, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Our message is to bless. Our duty is to serve.

And by doing the will of God, we come to know God; we come close to him, and know then that life eternal is ours.

This is the test: to do his will. And as we test it, we shall know. (Robert Burns says, "the proof o' the puddin' is th' prein' o't"; which is just another way of expressing the same thing.)

Then we shall feel to love humanity everywhere, and we can cry out with the Apostle of old, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.)

PRESIDENT MCKAY'S RECENT VISIT WITH THE  
SAINTS IN MEXICO RECALLS THE STORY OF

## HOW THE GOSPEL CAME TO MEXICO

by Joel H. Martineau

IN APRIL 1938, an aged man, Amando Perez, dictated to me an account of the introduction of the gospel in Mexico City, which had its beginning in 1877. Over sixty years had passed, and he, now past eighty, gave from memory a vivid account of the incidents that led up to the establishment of a branch of the Church in that faraway land. This reporter adds that he was very pious and gave to God all the glory and honor due him for remembering the "other sheep"—the Lamanites—in these latter days in sending them the gospel and the Book of Mormon to tell them of their ancestry and the blessings to be received by obedience to the gospel.

He went on to say, as a veritable blessing, and for no other purpose, the Lord of heaven has preserved the life of our brother, Amando Perez, the only survivor of the first members baptized in the city of Mexico and to whom we are indebted for this interesting history. A very brief review of his story follows:

In the year 1877, near the great cathedral there were several small shops dealing in old books, on a street called *Seminario*. A cultured gentleman named Platino C. Rodacanati, a man who spoke eight languages, went there customarily to obtain books.

One day as he passed by, a boy about nine years of age came out

### EDITOR'S NOTE

As President David O. McKay journeyed to Mexico City in March, the thoughts of the Church were with him and with that people with whom he was visiting.

President and Sister McKay and their son, Robert, arrived in Mexico City early on the morning of March 19, after an overnight flight from Los Angeles. They had three wonderful, full days with the missionaries and the Saints of that land.

President McKay recalled that five years ago there were only about four hundred people attending a general meeting of the Church in Mexico City where he was in at-

tendance. There were 1660 people at the Sunday meeting, and some of them had traveled more than seven hundred miles to come to this conference. The President commented that the outlook of the Mexican Mission is indeed promising.

President McKay and party returned to Los Angeles by air Monday, March 22, where he conferred with architects and contractors concerning the Los Angeles Temple.

The article published here is a little-known story of the beginnings of the gospel message in Mexico City.



tending. There were 1660 people at the Sunday meeting, and some of them had traveled more than seven hundred miles to come to this conference. The President commented that the outlook of the Mexican Mission is indeed promising.

President McKay and party returned to Los Angeles by air Monday, March 22, where he conferred with architects and contractors concerning the Los Angeles Temple.

The article published here is a little-known story of the beginnings of the gospel message in Mexico City.

the boy who insisted that Brother Rodacanati buy the book, and afterwards our brother Rodacanati believed in the written word that he might take it to the Mexican people.

As soon as he had read the book, he began telling his friends what he had found and began to gather them together and read to them the message it contained. He soon had twelve people interested, among them Amando Perez. Brother Rodacanati was without the priesthood, but he

THE IMPROVEMENT ERA

taught them from the book and was guided by the Spirit of God.

Soon they decided to send to the head of the Church for information concerning the truth of the gospel. They all co-operated, and seven weeks later more books came. By this time there were approximately sixty persons interested.

The books received were the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and the *Key to Theology* by Elder Parley P. Pratt. All were written in English and were translated by Brother Rodacanati. He took special pains to gather all the brethren together and teach them. In this way they studied for some months, increasing daily in knowledge, and soon they understood what was required to become a member of the Church of Jesus Christ and were now ready to be baptized and organized. They joined in asking the head of the Church to send a missionary to baptize them. The authorities sent Elder Moses Thatcher of the Council of the Twelve and others, who arrived in Mexico City in November 1879.

They baptized and confirmed the following: Platino C. Rodacanati, Silviano Artcaga, N. Alatrisme, and then followed many others including Amando Perez, the narrator, who took his turn on December 8 of that year. He told how the Lord had blessed them, not having forgotten them.

Later on, the missionaries went to Popocatepetl accompanied by a great many Mexican brethren. Before they reached the top of Popocatepetl an aged man could go no farther, and the group remained at a place called *Pico del Fraile*, where Elder Thatcher had all of them kneel while he extended his arms and dedicated the land and prayed that the fulness of the gospel would come to this land.

This ends the narrative of Brother Perez.

Mission records state that Dr. Platino C. Rodacanati, whose mother was a native of Mexico and whose father was of Greek descent, was baptized four days after receiving elders from Zion. Within another two days six others were baptized, and Brother Rodacanati was ordained an elder and set apart to preside over the branch of the Church in Mexico City.

In the summer of 1874, President Brigham Young asked Elders Daniel W. Jones and Henry W. Brizzee to prepare for a mission to Mexico. PRESIDENT  
MAY 1954



—Photo by Otto Done

"Pyramid of the Sun," Teotihuacan, Mexico.

dent Young advised them to study their Spanish (they already possessed some knowledge of the language), prepare themselves for translating, and to hold themselves in readiness for their mission call. A few months later a Spanish officer, Meliton G. Trejo, who had been stationed in the Philippines, was introduced to Elders Jones and Brizzee. This author and traveler said he had been led to come to visit the Mormon people partly through a dream which he related. Making his temporary home with Brother Brizzee, Mr. Trejo began to investigate the principles of the gospel and was baptized by Elder Brizzee. Being well educated, he began translating passages of the Book of Mormon into Spanish, assisted by Elder Jones.

At the general conference in October 1875, Elders Daniel W. Jones, Anthony W. Ivins, Ammon M. Tenney, James Z. Stewart, Helaman Pratt, Robert H. Smith, and Wiley C. Jones (a son of Daniel W. Jones), were

called to open a mission in the Republic of Mexico. Later Elder Meliton G. Trejo was called to accompany this group, who were advised to explore northern Chihuahua with a view to colonization by the Church, as they were en route to their field of labor.

Public subscription had raised enough so that the small volume, *Trozos Selectos del Libro de Mormon*, translated by Elder Trejo, could be printed. Copies were mailed to influential men in Mexico. One of these books found its way into the hands of Dr. Rodacanati\* and did a marvelous work.

In 1879 President John Taylor sent Elder Moses Thatcher of the Council of the Twelve to Dr. Rodacanati, whom President Taylor had received inquiries from, to open a mission in Mexico City. Elders Stewart and Trejo were called with him.

\*Records also spell his name Rodancaty, Rhodacanaty, Rodakanaty.

## The Marriage of the Lamb

### Question:

*A missionary writes: "The scripture in Revelation 19:7 speaks of the marriage of the Lamb. This has puzzled one of my investigators and I have tried hard to find an answer for her. Can you help me?"*

### Answer:

THE FULL text in the book of Revelation is as follows:

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Al-le-lu-ia: for the Lord God omnipotent reigneth.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Revelation 19:5-9.)

This prophecy of the marriage of the Lamb is a figure of speech, having reference to the second coming of our Savior and the feast, or supper, that the righteous shall receive at his coming. When teaching the Jews, and more especially his disciples, the Savior spoke of the bridegroom when referring to himself. Such references are found in Matthew 9:15; Mark 2:19-20, and in the story of the ten virgins in Matthew 25.

In Revelation, Chapter 21, the comparison is made to a marriage of the Lamb with the city, New Jerusalem:

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

"Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." (Verses 2, 3, 9, 10, and 11.)

In the Doctrine and Covenants, Section 109, verses 73 and 74, we find the following:

"That thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners;

"And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth."

The vision of John and the revelation to Joseph Smith both have reference to the same event, the second coming of our Lord in his power and glory, to receive his Church or kingdom, the New Jerusalem being the capital city of the Church, and there is no difference in the meaning whether reference is to the Church or the New Jerusalem, for the righteous will have inheritance in the New Jerusalem. Therefore the bride of the Lamb is the organization of the righteous who have inheritance in the holy city.

*Joseph Fielding Smith*

# Four Visits in Hopiland

by S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

## CONCLUSION

### III

THE VILLAGE of Hotevila atop Third Mesa is probably one of the most beautifully situated villages in America. One approaches it from the north by means of a winding road climbing among the cliffs. Two-thirds of the way to the top one passes the old lookout which the Hopis built to watch for the invading Navajos and Apaches. A tower sits atop a jutting abutment upon which the guard stood. Down the cliff a short distance and next to the road, there stands an adobe house. The door is in the center of the wall facing south; on each side are windows. Over each window are the mystical decorations of the Hopi nation of clouds, lightning, and rain, painted in white, red, and blue. The clouds are blue; the lightning is red; and the rain is white.

The village of Hotevila nestles on the top of the mesa on the edge of a great cliff formed like a horseshoe. One can stand at the west end of the village and look across to the east end, but to get there he has to make a complete circle of the horseshoe. Each cliff falls abruptly. The west cliff is broken by considerable

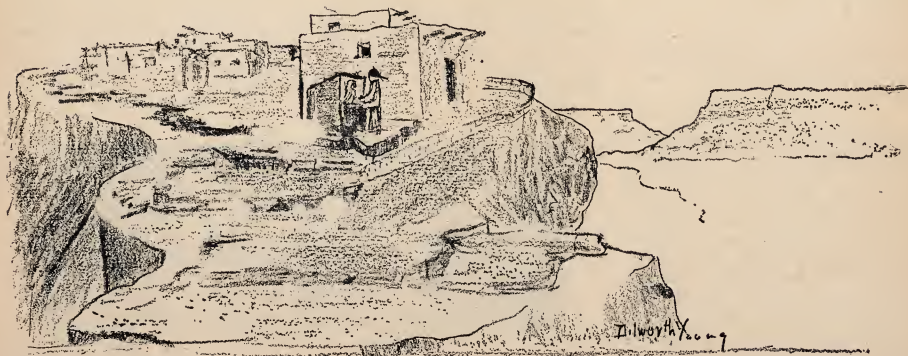
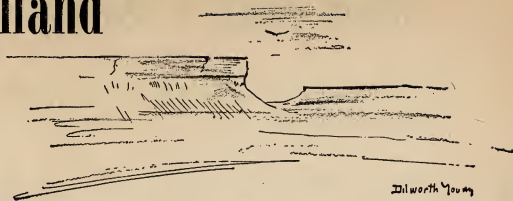
numbers of *talus* slopes after one descends fifty or sixty feet. These slopes have been terraced on many levels into small garden plots. Each garden plot is surrounded by a wall. Within this small area the Hopi owners cultivate intensively corn, beans, squash, and melons. In addition, they have their farms off at a great distance, to which they trot mornings, working all day, and returning evenings when the sun goes down.

We had members of the Church living in this village, and so we went calling. The missionaries took us to the home of one aged member. She has an English name—Phoebe. I did not discover her surname. We found her in bed in her home suffering from arthritis which seemed to be getting worse as the years went on. She was alone except for two children who sat at the edge of the bed and who, I suppose, acted as her helpers and messengers. We sang a hymn and prayed with her and encouraged her as best we could. Her eyes lit up with joy and pleasure at our visit, and she expressed in broken English her gratitude for our coming. We backed out of the house and skirted the mesa around the horseshoe to the far side.

Here lived Mrs. Belle Kuyiyesva, a faithful member of the Church. We found her out in her back yard engaging in the annual threshing of her harvest. She left her work and invited us to come into her home. The room which we entered was fairly large and spotlessly clean. The walls had been plastered with clay, the floor was also clay plastered, and through many years of constant renewal, was very thick and very hard. Housecleaning in a Hopi home offered no great problems as to cost. When the walls became dirty from smoke or other causes or the floor became soiled, the owner merely mixed up a paste of clay and water and spread it on the walls and the floor with the fingers. The walls and floor of this home were spotless. In one corner was the bed; in another corner was a pile of wood near a small iron stove.

After visiting for a few moments, I went outside to look around. Belle had, that afternoon, another woman helping her, and this woman kept busily engaged all the time we were visiting. She would lay a pile of bean vines on the ground, for this ground consisted of the hard flat top

(Continued on page 362)



# When Shall I Marry?

by Dr. Antone K. Romney and Dr. Henry L. Isaksen

COUNSELING SERVICE, BRIGHAM YOUNG UNIVERSITY

A RECENT survey at Brigham Young University indicates that the enrollment for the autumn quarter 1953 was 6618. Of this number, 824 are married; 5742 are single; and 11 are widowed. These young people range in age from 16 to more than 25 and like the other young people in the Church are associating with friends of the opposite sex. It is only natural that one of their chief problems is that of courtship and marriage.

Each week many of these young people contact their counselors seeking advice and information on the problems of marriage. One of the problems faced by these young people is whether or not they should marry at an early age or whether they might well finish their education, military service, or missions before marrying.

At the very beginning, it is wise to remember that each case has its own particular answer. Upon the correct answer, happiness in marriage depends, as well as the success and progress of the human race. What will be our answer to the problem, "When shall I marry?" Most young people seek an answer to this question sooner or later. This answer should be based on a careful study of all the factors involved and should be made in the light of some guiding principles which are basic to happy and successful married life. Some of the most important of these factors and guiding principles are considered here.

*Age and Maturity as Factors.* The laws of the several states legalize marriage at certain ages. It is wise, of course, to follow these laws.

Studies show that teen-agers who marry have more marriage difficulties than couples who are in their early twenties. However, chronological age alone does not tell the whole story.

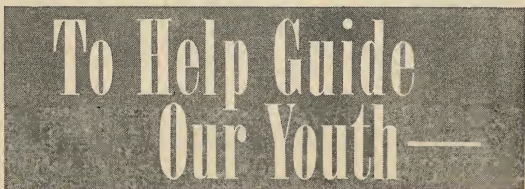
Each individual has many ages: mental age, physical age, emotional age, and spiritual age. It is as important that we develop in mental, physical, emotional, and spiritual maturity as it is that we develop in chronological age. As young people approach marital problems, the ma-

turity in these different areas of life should be taken into consideration. We should ask ourselves, "Have I developed mentally to the point where I understand the implications of courtship and marriage?" "Am I mentally able to meet the problems and conflicts which are sure to arise in married life?" "Am I mature enough to make mental adjustments and lay plans for a responsible, constructive family life?" Certainly a person is not ready for marriage who cannot make his own decisions and who cannot carry the responsibility for his own actions. If your prospective companion has a responsibility, is he able to carry it? Does he make wise choices? Does he complain if the task is not to his liking? Mental ability and maturity are necessary for happiness in marriage.

Consideration should also be given to the physical maturity of the young man or woman who is contemplating marriage. Is he physically able to perform the work which is necessary for earning a livelihood? Can he hold a job? Has he demonstrated that he can do a job successfully? Can he assume the responsibility of building and maintaining a home for his family? Can the young woman successfully take care of the household duties and responsibilities which devolve upon a mother? This factor of physical health and maturity is of great importance in a married life. Young people, boys and girls in their teens, often underrate this factor and are not physically prepared to meet the problems which arise out of physical immaturity.

The young person contemplating marriage should also ask himself whether he is prepared emotionally for successful courtship and marriage. Can the young woman adjust to separation from her home and parents without too much homesickness and emotional upset? Can she be unselfish and wholehearted about the sacrifice that will be necessary in planning and carrying out plans for economic success? Can the young man refrain from jealousy and smallness? Can he be gentle, unselfish, and thoughtful? Can he forget himself and do all in his power to be a worthy husband and father? Can he refrain from being oversensitive, self-centered, or demanding? Can he do a life-sized man's job without feeling sorry for himself? Is his attitude toward work and earning a living healthy and sane? In short, is he emotionally mature enough to head a family? Can he control his anger, fears, anxieties?

What of spiritual maturity as a factor? Young men and women who contemplate marriage should have enough faith in the gospel and enough spirituality in their lives so that they have come to a unity and an understanding as to the fundamental doctrines of the Church. The young man will have to be an active member of his priesthood quorum and in all other ways be worthy if he is to go to the temple to participate in endowments and sealings. The young woman will also be worthy of these blessings. Together the young people should further resolve always to observe the Word of Wisdom, the law of tithing, and all of the laws of the restored gospel. True happiness comes to the Latter-day Saint family through living those principles which lead toward the celestial kingdom. Spiritual maturity is vital to happiness in marriage. Sound, intelligent adult religious convictions act as a stabilizing influence in meeting life's problems.



To Help Guide  
Our Youth —



—Photo by Harold M. Lambert

Maturity in the various areas of life is not only desirable but also essential as preparation for successful and happy marriage. We should be very frank in giving full consideration to these questions of maturity when considering marriage; if either party is too young or too immature, it might be wise to postpone marriage for a time until both parties are prepared to accept the responsibilities of marriage.

*Areas of Adjustment.* Wise young people will know that there are certain phases of life which call for adjustment in order to win harmony and happiness in their marriages. Teen-agers should be aware of these matters so that when marriage approaches, they may find themselves able to contribute to successful family living.

Young couples are happier if they have mutual friends and acquaintances. If the boy has acquired the same type of friends as the girl, they will continue to enjoy these same people. The young man and woman will be wise if they make sure also that they are interested in the same types of social and recreational activities.

Happiness in marriage is sometimes hindered by lack of ability on the part of young people to adjust to in-laws, but through co-operation with other members of the family and with relatives and friends, children learn the spirit of tolerance and of good fellowship which will carry over into in-law relationships after marriage. Young people who associate in family social and recreational activities are preparing to give and take in like activities in their future marriage and family life.

Recently a young woman approached a counselor, seeking help in relation to a marriage difficulty. The young student-husband had been very harsh and showed considerable misunderstanding of his wife's feelings in relation to money. This misunderstanding had grown and taken on such emotional connotations that separation was a considered solution. The young woman was able, however, to obtain some help in a frank discussion on this matter, and finally the husband came to see that money matters must be faced squarely by both the parties to the marriage if happiness is to result. Some marriages fail because

the young couple is unable to come to terms in relation to income and expenses.

Young people would do well to consider the examples of successful parents if they are to increase their own chances for happiness in marriage. Children who have a happy childhood have a much better chance for a successful and happy marriage. The democratic LDS home is the best place to learn how to adjust to such problems as how to obtain and spend the family income, etc.

Couples who have had similar educational opportunities have greater chances for a happy marriage than do couples of differing educational backgrounds. Perhaps we should give greater encouragement to our young people to continue their education as far as practicable. Certainly all young people should be encouraged to study, read, and be progressive in their thinking and in their attack on life's problems.

*The Church can assist youth to prepare for marriage.* Young people not only should have the example of a worthy home but should also turn to other institutions which will assist them in their preparation for marriage. The Church, the school, and the community may lend assistance. Young Latter-day Saints receive from the Church special help in acquiring the proper philosophical and religious backgrounds for marriage. The main body of the teachings of the Church pertain to the eternity of the marriage covenant. One must belong to a successful family in order to gain exaltation in the celestial kingdom. This sacred concept will lessen the tendency to rush into marriage. Greater emphasis is placed upon the marriage union. In addition to this religious background and training, the Church has provided many opportunities for youth to meet and mingle with the opposite sex in desirable social situations. The Church furnishes wholesome recreational activities for youth through the priesthood quorums, the Mutual Improvement Associations, and other auxiliaries. This wide association provides greater opportunities for the wise selection of a mate. Young Latter-day Saints have better chances for marriage happiness if they select friends, sweethearts, and mates from among those who are active in Church organizations and activities. The Church is very much interested

(Continued on page 354)

# New Approaches to BOOK OF MORMON Study

by Dr. Hugh Nibley

PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

PART 7

AT PRESENT the problem of the original language of the Book of Mormon is one which seems to be stirring considerable interest in some quarters. It would be a very difficult, and perhaps a useless task to separate possible Egyptian elements in the Book of Mormon from the Hebrew elements. For one thing, Egyptian influence is now known to have been far stronger in Hebrew itself than we hitherto supposed,<sup>79</sup> so that when we think we are dealing with a Hebraism, it might well be an Egyptianism as well, and who is to say whether the Egyptian flavor of the text is not actually stronger than the Hebrew? Such speculations are a waste of time however, in view of Mormon's declaration that his people have altered the conventional ways of writing both Egyptian and Hebrew to conform to their own peculiar manner of speech, i.e. both the writing and the language had been changed, so that the prophet can state that none other people knoweth our language. (See Mormon 9:32-34.) Nephite was simply Nephite, as English is English, whatever its original components may have been.

Why all this concern, then, about the language or languages of the Book of Mormon? If we had the original text, which we do not, and if we could read it, which we cannot, any translation we might make of it would still be inferior to that which we have given, as we claim it was, by the gift and power of God. If we had the original text, scholars would be everlastingly squabbling about it and getting out endless new and revised translations, as in the case of the Bible. In fact, if our English text of the Book of Mormon came to us in any other way than by revelation it would be almost worthless! For members and investigators could ask of every verse: "But how do we know it is trans-

lated correctly?" A revealed text in English is infinitely to be preferred to an original in a language that no one on earth could claim as his own. It frees the members and leaders of the Church as it frees the investigating world from the necessity of becoming philologists or, worse still, of having to rely on the judgment of philologists, as a prerequisite to understanding this great book. At the same time it puts upon the modern world an obligation to study and learn from which that world could easily plead immunity were the book in an ancient language or couched in the labored and pretentious idiom that learned men adopt when they try to decipher ancient texts.

To the question, "What was the original language of the Book of Mormon?" The real answer is: it is English! For the English of the Book of Mormon comes by revelation, and no one can go beyond revelation in the search for ultimate sources. Let us, then, rejoice in the text we have and

not attempt to reconstruct it in Hebrew or Egyptian so that we can then analyze and translate what we have written!

Yet, lest anyone charge the Book of Mormon with claiming to be beyond criticism, it supplies us with a goodly number of untranslated words that still await the attention of the philologist. There are the proper names, divided, as we have already noted, almost equally between Egyptian and Hebrew, which is what we would expect in view of Nephi's and Mormon's remarks about both languages being used and corrupted by the Nephites. In regard to Hebrew names, D. W. Thomas in 1950 confirmed our own observation in *Lehi in the Desert* (p. 33), that "the strong tendency (of Book of Mormon names) to end in *-iah* is very striking, since the vast majority of Hebrew names found at Lachish end in the same way, indicating that *-iah* names were very fashionable in Lehi's time."

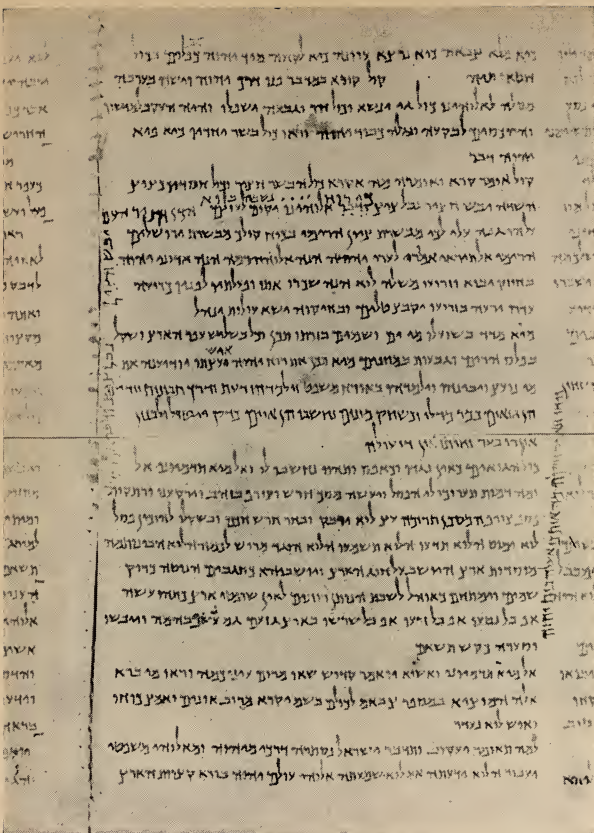
Thomas notes that a "striking" peculiarity of Hebrew names in the age of Jeremiah is "the many personal names which end in *-iah*."<sup>80</sup> The same authority observes that the Lachish fragments prove the language of Zedekiah's time to have been classical Hebrew of a type which "aligns itself more especially with . . . the Book of Jeremiah," thereby vindicating the long-questioned accuracy and antiquity of the Biblical records that purportedly come down to us from the time of Lehi.<sup>81</sup>



—Photograph by John C. Trever. Courtesy, "The Biblical Archaeologist."

The Isaiah Scroll, one of the priceless documents found by the Bedouin of Palestine, is being examined by Dr. John C. Trever, director of the Department of the English Bible for the International Council of Religious Education. These Scrolls are in possession of Athanasius Yeshue Samuel (right), of the Syrian Metropolitan.

THE IMPROVEMENT ERA



—Courtesy "Bulletin of the American Schools of Oriental Research."

A reproduction of a page from the Isaiah Scroll.

A well-known peculiarity of Book of Mormon names is that a very large percentage of them end in -m or -n. A glance at a name-list will show that mimmation is overwhelmingly favored for Jaredite names, while nunnation is the rule for Nephite and Lamanite ones. Within the past year, Jirku has declared that it is now known for certain that mimmation was still current in the Semitic dialects of Palestine and Syria between 2100 and 1800 B.C., when the nominative (the subjective) case singular still ended in -m.<sup>82</sup> From Egyptian and Hittite records it is now clear that the dialects of Palestine and Syria dropped this mimmation in the first half of the second millennium B. C. This old -m ending is preserved in the Bible only

in a few pre-Hebrew words used in incantations and spells: *Teraphim*, *Sanwerim*, *Urim*, and *Thummim*.<sup>83</sup>

It is significant to Latter-day Saints that the last two words are not, as has always been supposed, Hebrew plural forms, but are archaic words in the singular. This means that the conventional attempts to determine the nature of Urim and Thummim from classical Hebrew are worthless and, as Jirku points out, that Urim and Thummim stands for two single implements or objects, and not for a multiplicity of things.

To judge by proper names in the Book of Mormon, the language of the Jaredites was related to a pre-Hebrew mimmated language that has left its

marks in a few very old and holy words in the Old Testament.

On no point have we been more often assailed since the appearance of the "Lehi" articles than our liberal use of the word *Jew* to describe Lehi and his contemporaries. A Jew is a member of the tribe of Judah, it is true, but that is not the whole story. The name is applied by experts today to any citizen of the ancient Jewish state or of Jerusalem, no matter what his tribe; to any inhabitants of Judaea, no matter what his tribe, religion, or citizenship; to anyone accepting the Jewish religion, no matter what his family background; to anyone descended from a family that had once practised that religion, no matter what his present religion. The subject has recently received full treatment at the hands of Professor Solomon Zeitlin, whose conclusions may be helpful. The term *Hebrew*, according to Zeitlin, is never applied to the Israelites either in the Law or the Prophets.<sup>84</sup>

After the exile the people were called Judaeans, only rarely Israel, and "later the name *Israel* disappears, and that of *Jews* takes its place entirely." In the time of Josephus, all inhabitants of Judaea, whether Jews or not, were called Judeans, and in the Second Commonwealth all proselytes were also called Judaeans (Jews).<sup>85</sup> At that time the country itself was called *ha-eretz*, "the Land," as it is today, and the people were never called either Hebrews or Israelites. "The term *Jews* was applied in Egypt to the inhabitants who settled there and followed the same religion as the inhabitants of Judaea," regardless of ancestry or country of origin.<sup>86</sup> "When Paul was in Judaea," says Zeitlin, "he called himself a Judacan . . . while when he was in the Diaspora he called himself a Hebrew or Israeli, as the people (Jews) of the Diaspora did."<sup>87</sup> Since the Christians called themselves Israelites from the beginning, the Jews in order to combat their claims readopted the name of Israel, which they have employed freely to the present time.<sup>88</sup>

Throughout history, the determining factor of what makes one a Jew has always been some association with the geographical area of Judaea, and since "... Lehi . . . dwelt at Jerusalem in all his days" (1 Ne. 1:4), the best possible designation for him is *Jew*,

(Continued on page 326)

# In the Steps of ABRAHAM

by Stanley Kimball.



The water wheels of Hama, Syria. The giant wheels are more than 50 feet in diameter and provide the city's main source of water. They are powered by the Orontes River.

## PART 5

WHAT route did Abraham take from Haran to Canaan? We do not know exactly. Genesis tells us he journeyed by way of Sichem, Moreh, Bethel, and Hai. The book of Abraham takes us by way of Jershon, through Shechem,<sup>43</sup> Moreh, Bethel, and Hai. Not counting the unidentifiable Jershon, the two accounts agree, and comparative phil-

ology and archaeology have located with reasonable accuracy the above-mentioned places. This was the route I was about to follow.

Shechem (Nabulus) is a good four hundred miles, as the crow flies, from Haran. We have a good idea where Shechem was, and we can surmise a little as to what route Abraham took to get there; for example, river cross-

ings were important and generally constant in ancient times (Carchemish was one); the chief steward of Abraham, Eliezer, came from Damascus. Perhaps Abraham picked up Eliezer while in Damascus. This city was certainly on the way to Canaan.

The world into which Abraham moved after leaving Haran brought far different experiences than he had when he left Ur. Both Ur and Haran, even though six hundred miles separated, were part of the same Neo-Sumerian culture. Leaving Haran, Abraham soon stepped out into lands controlled by the Egyptians, Canaanites, Phoenicians, and the Hittites.

Aleppo with its more than 250,000 inhabitants is the second most important city in all Syria and one of the ancient cities of the world. It dates from the Hittite empire in the second millennium B.C. Its name is of interesting origin. It was known as *Khalab* to the Hittites and *Halep* to the Arabs. *Halep* means white cow, and herein lies a legend: *Nebi Ibrahim* (Abraham) sojourned for a

THE IMPROVEMENT ERA



—Photographs by the author.



The northern coast of Lebanon showing the Mediterranean Sea, the banana and orange groves, and the mountains. The poet Khalil Gibran was born near here.



Famous Lion's Head and columns at Baalbek, Lebanon. These columns, part of the Temple of Jupiter, stand 60 feet high. They were considered some of the wonders of the ancient world.

while in the vicinity of Aleppo. He had a white cow, and every night he would milk her at the city gate and give the milk to the poor. Thus the city got its name.

The next morning I hired a car and headed south for Hama, Hamath of the Bible. Hamath was the northern limit of the promised land. (Num. 34:8.)

It was a pleasant trip of about seventy-five miles over slightly rolling plains that Abraham, himself, may have traveled. The majestic mountains of Lebanon loomed in the distance.

The one "must" in Hama is a visit to the water wheels. These giant wheels, turned by the flowing Orontes, are nearly fifty feet in diameter, lift

water from the river to an overhead aqueduct, and fill the town with a strange singsong that is quite musical.

About thirty more miles south we came to Homs, a town about the same size of Hama. From here one can easily visit fabulous Palmyra, majestic Baalbek, and adventurous Tripoli.

Palmyra, the city of Queen Zenobia who was led captive in chains of gold to Rome by Aurelian (c. 270 A.D.), has always fascinated me from an historical point of view and because of the importance of its name—sake<sup>44</sup> in Church history. Palmyra was known as "Tadmor in the wilderness" in biblical days.<sup>45</sup>

\* \* \* \* \*

History and tradition are rife with allusions connecting Abraham with Damascus. In fact, the first of sixty-two biblical mentions of Damascus is regarding Abraham. (Gen. 14:15.) Josephus informs us that Damascus was founded by Uz, the great-grandson of Noah, and that there is even a village in the vicinity of Damascus called "The Habitation of Abraham." This village is also mentioned by W. M. Thompson in 1886.<sup>46</sup>

"There is no reason to believe that Abraham ever reigned over Damascus, but as this city lay in the line of his migration from Ur of the Chaldees into the land of Canaan, it is quite possible that he may have tarried a time in the neighborhood. His steward, who he at one time thought would be his heir, was Eliezer of Damascus, one born in his house, implying that his parents were members of Abraham's house at the time of his sojourn in this region."<sup>47</sup>

I hastily threw my gear into my "home away from home," the Rest-haven on the Baghdad road, and

(Continued on page 334)



The author stretching his arms to indicate the width of the columns of the Temple of Jupiter at Baalbek, Lebanon. MAY 1954



The main street in Beirut from St. George Hotel. Beirut is the chief seaport of Lebanon.

# My Father's Mansion

by Lily N. Hortnagl

ONE EARLY spring afternoon Martha Gentry sat in her big chair, humming a tune while stitching on her embroidery. As she laid her work down, the floss clung to her finger. Releasing it, she consciously brushed her hand over the persistent wrinkles she knew rightfully belonged there, although she did not feel her sixty-three years. She pushed her gray-streaked locks from her brown forehead and smiled as her brown eyes glanced about the parlor.

"At last it is here! My life's dreams!"

"What dream, Martha?" Sam looked up from his book.

"You know, Sam, I've always wanted a lovely home like this and time to keep it in perfect order. Now that all seven of our children are married, I'm going to take life easy and do fancywork for my mansion," Martha fondly touched her embroidery.

A knock came at the door. Martha opened it to greet her bishop.

"Bishop, come in. How are you?" Martha greeted him warmly, looking inquiringly in his keen, brown eyes.

"Have a chair, Bishop," Samuel Gentry said after a hearty handshake.

Martha felt her cheeks burn. Why had he called? Was it for something important?

"Your home is certainly beautiful," the bishop smiled.

"Yes, I call it my dream home—my

mansion. I have looked forward to this day, Bishop. Now that my husband has retired, we are enjoying it so much together." Her round face beamed.

"How would you both like to go on a mission—I mean a two-year mission?" The bishop turned to Sam.

Martha caught her breath and gulped hard. Her thoughts ran fast. How could she ever leave her home, her children? Oh, no! Not now, after waiting so long for these things!

Martha glanced at her husband. His face was flushed. He cleared his throat.

"Well," he hesitated. Martha wondered if he were going to refuse. She felt as if she were going to faint.

"Well—we'll have to fix up our business. We'll talk it over and let you know, Bishop." Martha gave a sigh of relief.

"What do you think about it, Sister Gentry?" His question demanded an answer.

"Well—I think it would be a—grand privilege," Martha hesitated, for she was not quite sure whether she really wanted that privilege; "Don't you think we are rather old to go on a mission?"

"No, no! You both are full of faith and rich in experience. You have been faithful in all your callings in the Church. Such fine people as you, are the ones we want to preach the gospel to the world."

"We'll consider it, Bishop." Sam's voice was calm now.

When the Bishop had gone, Martha looked at her husband speculatively.

"We'll have to sell our home if we go on a mission." He looked into her troubled eyes.

"Yes, I suppose we will." She caught her breath. Her body trembled. He must never know her inward struggles. She realized that this was an opportunity to do much good and increase their knowledge of the gospel of Jesus Christ, but could she ever have faith enough to accept the call?

Martha paused before the large front window with its drapes and Venetian blinds, where the sun streamed in through the curtains and formed a lacy pattern on the clean rugs.

Her husband glanced up from his book, stirred in his chair, and then resumed his reading. Was it a challenge to him, too?

Martha locked her fingers tightly together and glanced around the living room. She admired its high barrel ceiling and its three big cheerful windows; the overstuffed furniture, not elaborate, but neat and clean and substantial; then the dining room with its antique table, chairs, and buffet, that were a joy to them when entertaining friends and family.

She could see the children's happy faces and hear their cheerful voices, as they all surrounded the Thanksgiving table that extended out from the dining room into the living room. She loved and appreciated the preparations for their homecoming.

As the panorama passed, she admired the precious gifts from the children: the what-not shelves, the beautiful lace tablecloth, the gorgeous crystal set, and the electric ship clock sent her from New York by her son while in the service of his country. She wondered if a man ever felt sentimental about his possessions?

She glanced at the clock. It was five o'clock, time to start dinner. She straightened her slightly bent form and went into the kitchen. She was smiling a tender, misty smile that wasn't far from tears.

How different were her emotions, her feelings. Had something come to rob her of her contentment? As she looked about the kitchen, her thoughts burned. She loved its clean white walls and cupboards, tile drainboards, and shining linoleum.

When Martha finished fluting her



pie, she opened the hot oven and slipped it in. Her white enamel stove, clean and shining, was her pride and joy. She recalled the days when she used the wood stove. What a vast difference now! No need of black polish to keep it shining. Then she never dreamed of such luxury as this.

Martha opened the refrigerator and reached in for her vegetables. A sharp tingling sensation ran through her whole body. She remembered how thrilled she had been when Sam brought it home. It was her first real luxury. She recalled the time when perishable food was wrapped in a wet cloth, placed in a bucket, and tied to the end of a rope that hung in the well.

Martha set the table in the kitchenette. She loved its gay wallpaper of pink and white rose pattern and its three cheerful windows. Here she and Sam ate their meals, studied, or listened to the radio. Sometimes he would read aloud while she embroidered. Martha paused reverently. She and Sam knelt in prayer every night and morning before their meals. She would never forget the strength she received from this sacred practice.

Martha put the steaming food on and called, "Come, Sam, it's ready."

When Sam prayed, it was with more gratitude for their home. Yes, Sam is clinging to the home as well.

"My, Martha! This pie is the best you've ever made," he looked at her. Was he, too, thinking of his own comfort? After dinner he helped her wash the dishes and put them away.

She lay awake many hours after retiring that night—thinking. Was she like Martha of old, fussy about her home, while Mary was sitting at the Savior's feet. Martha recalled Jesus' answer: "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." No . . . no—I can't afford to lose that good part, she thought, tossing her arms above her head, trying not to disturb her husband. She noticed him stir and wondered if he too were trying to make a decision.

As the days passed by, a feeling of apprehension tugged at Martha's heart. Would Sam refuse the mission call? Would they lose the great privilege?

MAY 1954



A few days later Martha was ironing and Sam sat reading when the mailman dropped two letters in the mailbox. . . . "It's our call! I wonder where we are going?" she gasped.

She had been satisfied as it was, but now her feelings had changed. She knew it was the gospel and not worldly things that had made her contented and happy. Now she must be about her Father's business.

Later when Sam came in from the garden, he asked, "What are you reading, Martha?"

"A certain ruler asked the Master, 'What shall I do to inherit eternal life?' 'Keep all my commandments,' The ruler said he had done that. And Jesus replied: 'Sell all thou hast and come follow me.'"

Martha looked up at her husband. "Sam what are we going to do? Today we must make our decision. Shall we follow him?"

"Yes, we will notify the bishop tonight that we will accept the call."

The following Sunday at stake conference Sam and Martha were to have their interview by one of the General Authorities. It was a thrill.

A few days later Martha was ironing and Sam sat reading when the mailman dropped two letters in the mailbox. Martha rushed and picked them up.

"It's our call! I wonder where we are going?" she gasped. Her hand trembled as she broke the seal and pulled out the contents. Opening it, she scanned the headlines. Then suddenly she cried out, almost frantically, "Oh, Sam, it's foreign, the Swiss-Austrian Mission." For a moment she covered her face with her hands and leaned on the ironing board. Her form trembled, and tears gathered. How could she go across the ocean among a strange people to preach the gospel when she had never heard their language? If they could only have stayed in America. She bowed her head and whispered under her breath, "Oh, Father! Give me the courage to do thy will. I will go where you want me to go, dear Lord, over mountain, plain, or sea."

The next few weeks Martha was too busy to worry. There were clothes to buy that would have to last the two years, and preparations for the long journey. The doctor gave them shots for immunity from various diseases.

There was a lot of red tape in getting their passports to enter a foreign land. Martha wondered if all this would help them get a passport to enter the kingdom of heaven.

"We will rent the house and store our things and sell the car," Sam said one day.

"It doesn't matter now that we are working for a mansion in our Father's kingdom," Martha said with decision.

With the farewell parties, Martha and Sam were in a whirl of events. Martha had always been free in giving, now she was receiving till it hurt.

"Mother, we are going with you on this mission," her daughter said as she shared her choicest hand cream and cosmetics with her. She had never used such expensive products.

It was at the train Martha had her greatest trial. When she heard, "All abroad," and twenty-five of their children and grandchildren clamored to get the last hug and kiss, hot tears stung her eyes. Her eldest son put his arms lovingly about her shoulders, "Mother, dear, keep up your weight." In spite of it all, she chuckled.

"God be with you 'till we meet  
(Continued on page 343)



—Murbarger photo

Last of the original buildings still standing in the "ghost town" of Iosepa, Utah. Many stone foundations and caving basements are still to be seen there.

THE brilliance of the colonization efforts of the Latter-day Saints under the leadership of Brigham Young and the care with which historians have documented these early phases of Church history may have led to an unconscious neglect of the history of the LDS colonies established after the death of President Young in 1877. Some of these later colonies were of considerable contemporary interest and importance. The colonies established after 1877 include many communities in Arizona, New Mexico, Nevada, Utah, Colorado, Wyoming, Idaho, Mexico, and Canada. With the establishing of some of these colonies, the boundaries of Zion were enlarged, and Church membership and policy were given even more of an international atmosphere. Many settlements were made by groups sent out by Presidents John Taylor, Wilford Woodruff, and Lorenzo Snow, and were founded with the same intelligent planning and missionary spirit that characterized the earlier settlements colonized under the leadership of President Young.

One of the interesting later colonies was that established in 1889 for the benefit of Hawaiian Church members

who wished to come to Utah to be near their fellow Saints and work in the temple. Far from the sparkling surf of Waikiki, this colony was located at Skull Valley, Tooele County, on the edge of the Great Salt Lake desert, some seventy-five miles southwest of Salt Lake City. In this desert wilderness more than a hundred Hawaiian Saints lived for twenty-eight years before the colony was finally abandoned in 1917.

Skull Valley was inhabited by the Gosiute Indians at the time the Pioneers entered the valley of the Great

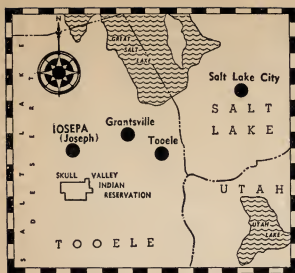
Salt Lake in 1847. Although Porter Rockwell had established a ranch there in 1850-51, the first permanent white settlers in the area went there under the direction of Elder William Lee in 1869 to live and work with the Indians. Elder Lee and his associates established Indian ranches at Skull Valley and Deep Creek and eventually succeeded in converting more than a thousand Indians in Tooele County. In the 1880's, however, most of the Indians were moved, under the auspices of the federal government, to reservations in Juab and Uintah

## *The L.D.S. Hawaiian Colony*

### AT SKULL VALLEY

by Leonard J. Arrington

ASSISTANT PROFESSOR  
UTAH STATE AGRICULTURAL COLLEGE



counties. After this some of the land was homesteaded or purchased by Latter-day Saints.<sup>1</sup>

In order to provide a gathering place for Hawaiian Saints who wished to come to Zion, the First Presidency of the Church, in May 1889, appointed a "Hawaiian Colonization Committee" to arrange for the purchase of a suitable site and to supervise the immigration of Hawaiian members. This committee, which consisted of William W. Cluff, Frederick A. Mitchell, and Harvey H. Cluff—all of whom had been missionaries to Hawaii—arranged for the purchase of a ranch in Skull Valley belonging to John T. Rich.

Upon the request of the Hawaiian colonization committee, the Church agreed to endorse their note to make

Grave marker of a Hawaiian Colonist in Iosepa cemetery.

Lost in the desert brush and cheat grass are a dozen old reminders of "city" water system.

<sup>1</sup>For the early history of Skull Valley, see The Historical Records Survey, Works Progress Administration, "Inventory of the County Archives of Utah: Tooele County," mimeographed, 1938, p. 18, *et passim*; and Milton R. Hunter, *Brigham Young The Colonizer* (Independence, Missouri: Zion's Printing & Publishing Company, 1945), pp. 288-300.

possible a loan which would take care of the down payment on the ranch. This loan was made in July 1889 and an additional loan, also guaranteed by the Church, was made the following month. Later, seven notes signed by the committee and the First Presidency were given to Brother Rich, promising to pay the purchase price of the real estate in seven yearly installments.

The ranch thus secured, the committee took steps to organize a joint stock company to operate it. The group incorporated as the "Iosepa Agriculture and Stock Company." *Iosepa* is the Hawaiian name for Joseph. (The colony was named after the Prophet Joseph Smith.) The American incorporators, W. W. Cluff, F. A. Mitchell, H. H. Cluff,

John T. Caine, Albert W. Davis, and Henry P. Richards, subscribed for stock, which was held by them in trust for the Church. The leader of the prospective Hawaiian colonists, I. W. Kauleinamoku, also subscribed for some stock. These incorporators then joined with the First Presidency in a meeting in August 1889, at which it was decided that H. H. Cluff would be president, manager, and superintendent of the colonizing company and F. A. Mitchell, secretary. Elders Cluff and Mitchell were later set apart for these responsibilities by the First Presidency. (The First Presidency also set apart Elihu Barrell to serve as the schoolteacher and storekeeper, and F. W. Marchant to supervise the care of the livestock.)

(Continued on page 365)



A view of the cemetery at Iosepa, Utah, where so many of the Hawaiian Saints were buried.

—Murbarger photos

# The Nephite Monetary System

by Richard Pearson Smith

DEPARTMENT OF CHEMISTRY, UNIVERSITY OF UTAH

AN INTERESTING indication that the Book of Mormon was not written with mere human knowledge during the nineteenth century is to be found in an examination of the monetary system devised by the Nephites. This study is particularly interesting in that no acquaintance with scholarly works is necessary, nor do obscure references need to be quoted. Our considerations rest upon information to be found in the Book of Mormon, with only supplementary material which is well-known and undisputed.

The monetary system used by the Nephites in about 82 B. C. is described in Alma 11. Alma mentions that the system in use at that time was the result of a long series of changes, "according to the minds and

the circumstances of the people," and then outlines the system, summarized here in Figure 1. The numbers on the coins represent their values in terms of the *senine* of gold or its equivalent, the *senum* of silver, which, we are told in verse 3, was the daily pay for a judge. It is interesting to compare and contrast this system with the current United States system. (Figure 2.)

The Nephite system was a peculiarly efficient one. The selection of 1, 2, 4, and 7 for the values of the larger coins seems particularly wise and is what intelligent people who were willing to have "... altered their reckoning and their measure ... in every generation ..." (Alma 11:4) might be expected to have worked

Table I  
Comparison of Some Systems

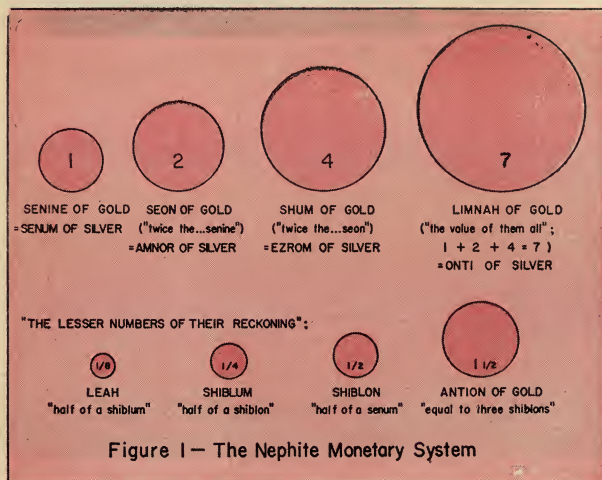
Amount of Purchase	"1-2-4-8" system	Number of Coins Required "1-2-4-7" system	"1-2-5-10" system
1	1	1	1
2	1	1	1
3	2	2	2
4	1	1	2
5	2	2	1
6	2	2	2
7	3	1	2
8	1	←	3
9	2	←	3
10	2	←	1
11	3	←	2
12	2	←	2
13	3	←	3
14	3	←	3
15	4	←	2

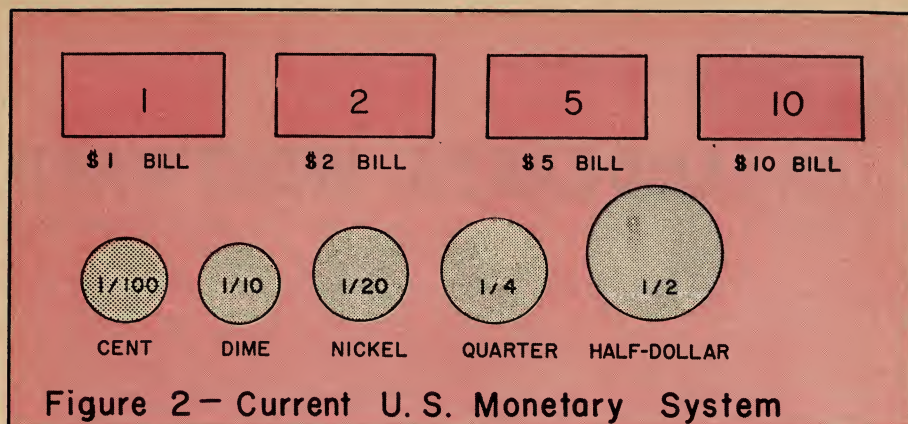
out. This point is illustrated in Table 1, where the Nephite system is compared with two other possible systems. If the major coins had denominations 1, 2, 4, and 8, then three coins (1, 2, and 4) would be required for a purchase costing 7 of the basic units, while only one (the 7) would be required in the "1-2-4-7" system; hence the "1-2-4-7" system is more efficient here by two coins, as the long arrow in the table indicates. Shorter arrows indicate differences of one coin in efficiencies. Here the "1-2-4-7" system is further compared with the "1-2-5-10" system, and any other system could be compared in a similar manner. In every case it turns out that the "1-2-4-7" system has an edge over the other systems from the standpoint of number of coins required for a purchase. Comparing the "1-2-4-8" and "1-2-4-7" systems, for example, we see that for some purchases the one system would be better, for others the other, but that over all, when we consider that smaller purchases will occur more frequently than larger ones, the "1-2-4-7" system has great over-all efficiency.

The more systematic 1, 2, 4, 8 series is almost as good as the 1, 2, 4, 7 series. A further reason for using 7 rather than 8, however, may have been that less gold or silver would be tied up in the smaller 7 coin, and this coin represented a fairly large sum of money—several days' pay for a judge.

The three subdivisions of the unit— $\frac{1}{2}$ ,  $\frac{1}{4}$ , and  $\frac{1}{8}$ —make it possible to build up any number of eighths of the unit with not more than three coins, and these subdivisions make a natural extension of the 1-2-4-7

THE IMPROVEMENT ERA





system. The  $1\frac{1}{2}$  coin, also, is useful for purchases between 1 and 2, which would be common; corresponding coins are found in many monetary systems.

The "1-2-4-7" system appears on a common type of punched card. (Figure 3.) This is an index card, for card files, holes being punched around the edge for classification. The cards are classified by punching out appropriate holes and are sorted on the basis of what holes are punched out. The holes are marked off in groups of four, and within each group are numbered 1, 2, 4, 7. "By punching various combinations of the four holes marked, respectively, 7, 4, 2, and 1, one may code any number from zero (no punching) up to and including fourteen (all holes punched) . . . . This code is a modification of the 1, 2, 4, 8, 16 . . . series; 7 is used instead of 8, so that with four positions any digit may be indicated by punching out not more than two holes."<sup>1</sup> Thus the numbers 1, 2, 4, and 7 are used here for the same basic reason of efficiency that would be expected to apply to a well-designed monetary system.

The Nephite system, being a slight modification of a binary system, where each coin would have twice the value of the next smaller one, is further interesting on historical grounds. Egyptian mathematics, which may have carried over into the

Nephite culture in view of the background of Lehi and his people, was based largely on the binary system.<sup>2</sup> This system makes its appearance to some extent in many ancient systems—for example, Alexander the Great established, in Macedon, a series of gold coins having values of 2,  $1\frac{1}{2}$ ,  $\frac{1}{4}$  and  $\frac{1}{8}$  starters.<sup>3</sup> Other systems, mostly later, are based on the decimal

<sup>1</sup>O. Neugebauer, *The Exact Sciences in Antiquity* (Princeton, N. J.: Princeton University Press, 1952), pp. 72 ff.

<sup>2</sup>A. R. Burns, *Money and Monetary Policy in Early Times* (London: Kegan Paul, 1927), p. 264.

system—1, 10, 100, etc. Remnants of both decimal and binary systems are found in our system (Figure 2), as well as in many others, ancient and modern, though the "1-2-4-7" modification does not seem to have been recorded elsewhere in history.

In conclusion, the Nephite system described in the book of Alma is an ingenious system which an intelligent group of people, with a willingness to change their system as improvements suggested themselves, could be expected to develop.

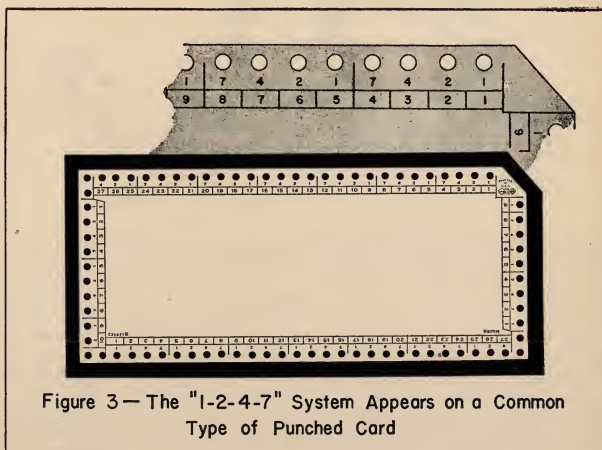
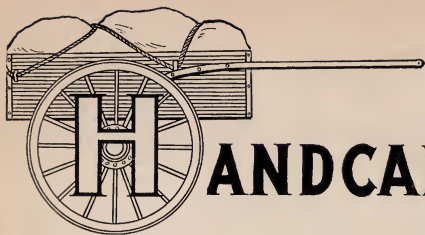


Figure 3—The "1-2-4-7" System Appears on a Common Type of Punched Card

<sup>3</sup>R. S. Casey and J. W. Perry, *Punched Cards* (New York: Reinhold, 1951), pp. 17-18.



# HANDCARTS WESTWARD

by Helen Kimball Orgill

PART 3

SERENA WARE's eyes were wells of peace. Daughter Nancy, after a winter of indecision had come to an agreement with Delbert Allen, for when they were not dancing they were sitting together. Daphne had been baptized and was now married to Elliot. The Wares were among the few native Iowans who had accepted the gospel. They lived on the prosperous farm which had been left the widowed Serena. People knew that once cash was obtained for the farm, it would be divided among less fortunate Saints.

But important events were happening. A train on the railroad which had been completed into Iowa City the previous New Year's Day was due

## SYNOPSIS

Pamela Brownlee and her young brother, Allan, English emigrants, have arrived in Iowa City in 1855, on their way to Zion. Here they meet the Saunders family and their friends the Weilers, long-time members of the Church. Pamela is particularly attracted to David Weiler. Iowa City, at that time is the outfitting post for the Saints in their trek west, and Pamela and Allan and all their new-found friends are longing to be an actual part of that movement westward. David and his family join an early company, and Pamela and Allan decide to wait for their parents who have now joined the Church and are immigrating. In the meantime, President Brigham Young has sent word advising the formation of handcart companies. Preparations for the construction of handcarts are going forward.

arm and said, "Meet our friend, Elder James Willie, who has just returned from a mission to Bristol, and may I say that he gave us some of the best sermons on board ship."

"I especially liked his talks," added Mother Brownlee. "They were pointed

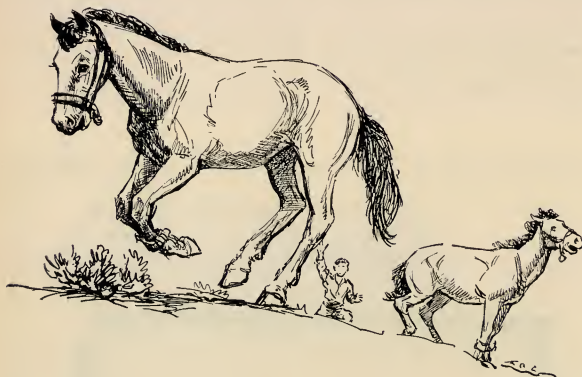
and not be done quickly enough. As a result the handcarts were not properly seasoned.

It was announced in the next sacrament service that Elder James Grey Willie would captain the next company to move. The speaker continued, "There is no more important position than captaining these companies, and Elder Willie will fill the bill, I know. He has just returned from a four-year mission to Great Britain and we know him to be a man of marked character and intellect. His ancestors belonged to the yeoman gentry of the English nation, and they have the stamina which makes that country famous. He has a dear wife and three little children awaiting his arrival home in the valley, and you may rest assured that he will get you there with as much dispatch as possible."

Elder Willie rose to acknowledge the remarks and spoke of a subject dear to his heart, "I joined the Church during the lifetime of the Prophet Joseph Smith. I knew him personally, and for him I have a deep veneration."

July 15 came at last, when the James G. Willie company began its historic march. The day before had been a busy one since all of the lining up and checking of each vehicle had to be completed. Everything had to be done in order, and each wagon or handcart had its particular place in the procession. There was excitement at the sound of the clash of the

THE IMPROVEMENT ERA



any moment with passengers from the clipper *Thornton*. As the whistle sounded, Pamela declared that she could not keep her heart out of her mouth.

The reunion was one of the happiest imaginable. While the joyful parents were introducing their children to their fellow passengers, a stocky, heavy-built man with large black eyes was seen approaching. Azariah Brownlee took him by the

and vigorous, and well—they just hit the nail on the head."

There were not enough houses to take care of the new arrivals, so on the outskirts of town, many tents were pitched. The advancing season was of deepest concern. Plenty of wood was being cut and brought down from the mountains, but it was drying too slowly. Hub and spoke were boiled in salt water. Ordinarily the other parts were kiln-dried, but this



Allan raised his arm as he did when directing the choir, and the theme song of the handcart journeys began.

bow being slipped up around old Nell's neck. Turning the key, Phineas took out the other bow and held up the end of the yoke at arm's length. With a gleam in his eyes and a moistening of his lips, he spoke, "Come under, Nell." She obeyed and stood beside her companion like a great red statue while the bow was being secured.

Jerry Saunders and his companions fairly flew hither and yon, managing to be in practically everyone's way. But today was different. No one seemed to care. There was happiness in the air and joy in every heart.

"What's it like, crossing the plains?" asked little Jeanie Garson. Her blue eyes were plainly mystified. "We'll soon see, love," her mother was somewhat puzzled herself.

Before starting, the captain gave the order which was to be the daily one, "Only those who cannot walk will ride."

After last minute changes, a solemn prayer was offered up, the hymn, "Come, Come, ye Saints" was sung with spirit and vigor, and then the signal to start was given. With a creaking of wheels, cracking of whips, MAY 1954

and shouting of men's voices; with a "gee" and a "haw" the start was made.

"For some must push and some must pull,  
As we go marching up the hill,  
As merrily on our way we go,  
Until we reach the valley O."

"Hasn't Allan the grandest voice?" exclaimed Polly. Pamela looked suspiciously at the young woman who had given her brother such an extravagant compliment and then at the boy whose heart was in his eyes, as he gazed at Polly. Kathleen Garson, Pamela's friend from England, remarked rather drily, "If you hadn't been so busy mooning about David, you would have seen what I saw from the first." Pamela smiled mischievously at Kathleen—Kathleen with her bright gold hair and the very joy of living shining in her brown eyes. A breeze stirred the brim of her wide hat which was trimmed with a wreath of daisies.

"You look so pretty, and it is good to have you along," Pamela beamed fondly on her girlhood chum, as arm in arm they walked.

They reached a creek just as a California-bound wagon did, the driver of which whipped up his horses, splashing dirty water on them.

"Haw, haw, haw," laughed his companion in the front seat, while the driver roared, "Hey, Bill, look't the poor whites. Think they can cross the Rockies, pushing those baby buggies."

"Ma, are we poor whites?" curly-haired little Della Branton inquired, as she watched the episode in dismay. Her widowed mother had brought her four children from the cliffs of Dover. She answered cheerfully: "Poor in things that don't count. Wagons, horses, and money are convenient, of course, but we are rich in having good health, kind friends, and a promised land to go to."

Children became hard to keep track of. "Alexander, Jerry, Sturtevant, Nicky," mothers' voices were heard.

Brown as the road ahead, young Jerry showed up. "Where do you boys keep yourselves?" Jane Saunders inquired of her son.

"Over by the Tolliver wagon. We like the stories they tell us, and I like

(Continued on page 350)

# "When Two or Three— or Even One"

by Lt. Rulon R. Garfield



—U.S. Army Air Forces Photo

Army life can become very dreary without mail from home. This photo shows boys in a foreign country at mail-call.

THE LIEUTENANT blinked his eyes as he came out of the darkened bunker. Placing the familiar olive-drab helmet on his head, he turned listlessly to a clump of trees nearby.

He was young, yet old. Enclosing his tall, lean frame were ill-fitting fatigues. On one lapel of his jacket rested a silver bar, on the other, crossed rifles. He wasn't much different from any other combat platoon leader except that under his .45 rested a book few others carried—the Book of Mormon.

A first glance would lead one to think him a college senior. A second look would disclose a countenance full of darkness weighted down by waging war. The darkness also saturated his mind. It came from the experience of throwing a carbine over his shoulder and, with forty men, entering enemy lines.

The sun was warm, the breeze soft, the trees green; spring was clothed in beautiful garments. The young officer was completely oblivious to his surroundings as self-pity and despair enveloped him.

"Why," an inner voice asked, "was I called back into the army? After a mission preaching peace and brotherly love, why am I sent to war? When will I find another Mormon with whom I could hold a meeting?"

He came abruptly out of unreality

into reality when the whine of artillery struck his ears. Instinctively his body answered as he churned a few steps and buried himself into the side of the hill. He heard the rounds whistle over and watched them strike behind him on the floor of the Punchbowl. He lay still a few moments then lazily rolled on his side and watched the little puffs of destruction weave a pattern below. That became tiresome, so he began to count the time between the report of the gun and the burst of the shell.

Unconsciously he began to finger his holster when his hand fell upon the Book of Mormon that the servicemen's committee had sent to him. "Why did I bring this along?"

As his eyes fondly viewed the now tattered cover, he realized for the first time that it was Sunday. Speaking aloud, although he realized there was none to hear, he voiced, "I'll read the Book of Mormon. Perhaps it will make me feel better."

The book fell open to Mosiah. The wind turned a few pages where he saw many passages underlined in red. Inserting his finger, he noticed the heading to the chapter—"King Benjamin's address continued—Another prophecy of the Christ—more concerning the atonement." He remembered King Benjamin and decided it was there he should read.

"And again, my brethren, I would call your attention—" but his thoughts left the printed words and returned to his unhappy lot. After many paragraphs without really reading, he stopped and started over. Once again his mind wandered, and he read words but not thoughts.

He stopped again and muttered his disgust for not concentrating. The rounds ceased to fall so he looked up, noticing the sun for the first time. Without knowing why, he began to sing:

Welcome, welcome, Sabbath morning,  
Now we rest from every care.  
Welcome, welcome is thy dawning,  
Holy Sabbath, day of prayer.  
Lovely teachers kindly greet us,  
As we meet in Sunday School,  
With their loving hearts to teach us  
Of the Savior's Golden Rule.

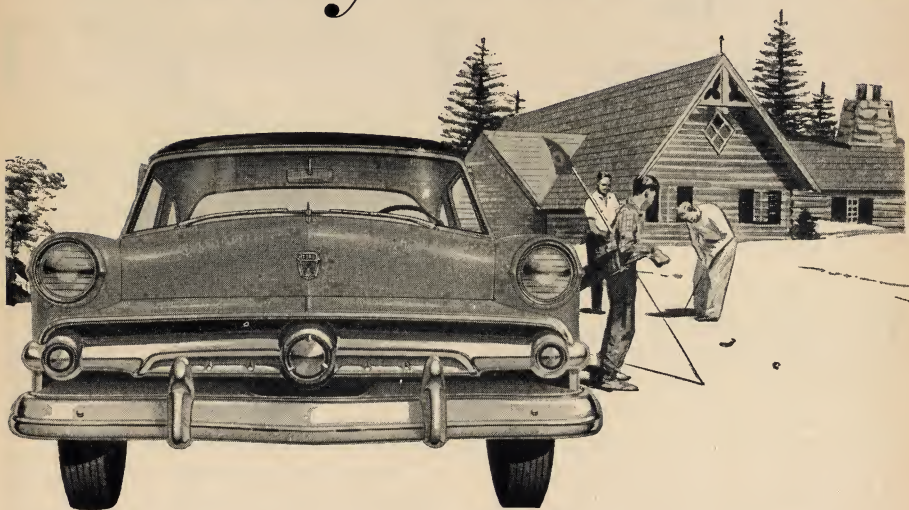
After one verse he stopped, as all the harsh unmusical tones which came forth discouraged him. With a chuckle he recalled his senior companion in the mission field placing his arms around him, calling him by name, and saying, "There must be a lot of music in you 'cause none of it has ever come out."

With the song and a chuckle he began to read, and the words of Benjamin began to live. As Benjamin spoke of the angel and the coming Christ, the young lieutenant

(Continued on page 341)

## Through the Eyes of YOUTH—

# At home anywhere!



## '54 Ford

---

*More than ever...THE STANDARD  
for THE AMERICAN ROAD!*

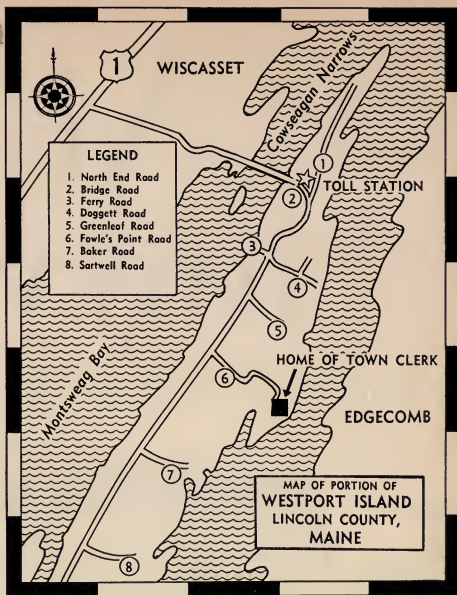
---

*Your Ford Dealer cordially invites you to Test Drive the '54 Ford*

THE FOLLOWING IS AN EXCERPT FROM A LETTER SENT TO ELDER ARCHIBALD F. BENNETT, SECRETARY OF THE GENEALOGICAL SOCIETY, AND GIVES A GRAPHIC ACCOUNT OF

# MICROFILMING IN MAINE

*by Lloyd S. Hughes*



TODAY I finished copying the vital records in Lincoln County, Maine. This makes three counties that we have completed; namely, Lincoln, Knox, and Kennebec. Tomorrow I will start in Sagadahoc and next week in Androscoggin County. The first of the month I expect to start in Waldo or Somerset County; these will be the next two counties, at any rate, then I hope to complete Franklin County before we leave. Next summer I will be able to finish all of the state north and east of what we will do this year and that then should leave about three months work for the summer of 1955.

There are hundreds of islands off the coast of Maine, and of these we will have to go by boat to about ten of them. For several weeks I have had to have the US Coast Guard take me to two of them. It was quite an experience for me. One of the islands, Matinicus, had only thirty-two volt systems, so we had to bring the records back to the mainland to be copied and then returned to them by first-class mail. At Monhegan Island the only place that we could get 110 volts was at the US Coast Guard lighthouse so that is where the records were copied.

Another experience—and I have many in this state—yesterday I went to Westport Island, crossed a toll bridge (fifty-five cents each way), asked the way to the town clerk's office, and was handed a map showing where the town clerk lived. I drove about three miles on an old, very narrow, black-top road, then turned off on a dirt road comparable to a western logging road, and drove down this road one and two-tenths miles, after which I had to get out and walk about three city blocks through an old hay field to the town clerk's home. The records were picked up from under old newspapers, out of old dressers, and even from an old paper carton.

After I had looked over the records, I asked about electricity. I was told there was none. So we gathered up the books and took them back to the car. Near there lived some people who had power, and permission was granted us to copy the records in their woodshed. The job was completed, and we now have the records, and that is all that matters. I really do enjoy the experiences and contacts that I am making here.

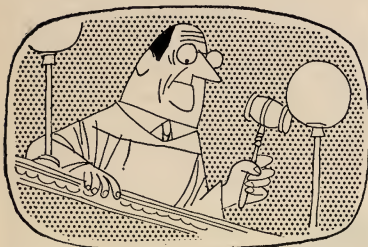
I am sure that you would enjoy what I go through if you could but spend a week with me here in the field. The people have been very nice to me, and I find that the contacts have been very good; but the records are the problem—the town clerks do not know what they are. One day I called on a town clerk who is a woman, and she told me that she had no other records and knew of none. I asked for the early town records, and she said that they were in the town hall, and only the selectman had the key. She called his home and found that he would not be home until late at night, so I said that I would rather wait to look at the other records before I started copying and that I would come back in a couple of days. This I did; she had the key so we went to the town hall and there, in disorder, was a stack or rather pile of books. From them I extracted four records—three town record books with vital records in them and one volume of intentions to marry. She was so pleased that when I left to come home she sent along a carton of fresh vegetables with me.

We are getting, I would say, about ninety-five percent of the records that have ever been recorded in the offices. Some have been destroyed by fire, but I feel that the loss will not be too great. At least we are getting a world of very valuable information for the archives.

THE IMPROVEMENT ERA

# Television

*in the public interest\*...*



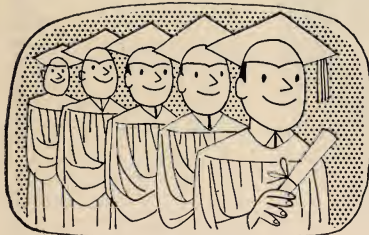
## \*The Judge

dedicated to traffic safety



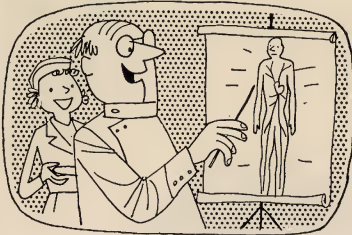
## \*Our Children

see teaching techniques in action



## \*University Showcase

the University of Utah "in action"



## \*How's Your Health?

your doctor tells you about yourself

These programs are  
presented in the  
public interest by...



\*Consult TV listings for day and time

# THE FACE OF KITTY FRANKLIN

by Harold Helfer

ALMOST as soon as she had said it, Miss Barlow had regretted the assignment. It was just that it had been a routine that she'd always followed in her fifth grade class and one, she felt, that had created a zesty, creative atmosphere. After all, it was not only an exercise in English composition but also an intriguing challenge for one pupil to describe another pupil in the room.

But on this day, in announcing the "describe-a-classmate" essay project,

she'd momentarily forgotten about little Kitty Franklin. Such a sweet little girl, too; really quite bright but quiet and reserved. With considerate, lovable ways—but such an awful shame about her face, so terribly pockmarked.

It didn't happen very often these days any more. But she must have had smallpox or an unusually severe case of chickenpox. And those almost perforated-like indentations were the result.

But, of course, once Miss Barlow had announced the idea, as unthinkable as it had been, it was too late to do anything about it. To back-track might make matters even worse. Little Kitty might realize right away that it was being called off for her benefit. And, of course, that would make her feel more self-conscious, more apart, than ever.

For a few moments after her tactical mistake had dawned on her, Miss Barlow had desperately tried to think of some excuse for abrogating the idea. But when the little Giles girl had remarked, "My sisters Betty and June who used to be in your room told me you always did this," that seemed to kill whatever chance there might have been of avoiding the project.

And, of course, what had made matters even worse was the Woodlin boy—of all people!—drawing Kitty Franklin's name out of the hat. Miss Barlow had hoped that it would be some girl. A girl, Miss Barlow felt, would understand, would sense, how Kitty must feel about the condition of her face and handle her essay accordingly. Not that it wouldn't be a difficult thing to do at best. . . .

But for Kitty's name to have gone to Joe Woodlin—rough and tumble Joe, with his seeming lack of any sense of discretion whatsoever, always having to be called down for some bit of horseplay or untowardness or something. And the way Joe kept staring at Kitty as he wrote his piece—it made Miss Barlow swallow drily.

She tried to tell herself, well, it was only natural for the pupils to cast glances at the classmates they were describing. They nearly all did that. But, nevertheless, Miss Barlow kept hoping that a fire drill or something would occur to torpedo the proceedings.

"Jim Anders has yellow hair and a blue shirt," Billy Morrison was droning out now. "He lives on Han-over Street. They have a big garage. He used to stutter, but he doesn't

(Continued on page 330)



What had made matters even worse was the Woodlin boy—of all people!—drawing Kitty Franklin's name out of the hat.

THE IMPROVEMENT ERA



**6-Foot MODEL 66  
pull-type**

## Low-cost grain and seed saving—now available in **TWO Great New ALL-CROP Harvesters**

New records in clean harvesting can now be the pride of your ranch! The nation's leading harvester — the ALL-CROP — brings its famous many-crop ability in 6 and 9 or 12-foot cut. Select the size made to order for your acreage and figure your new low cost . . . per bushel, per sack and per year. You have a welcome surprise coming.

And no wonder. More grain or seed is saved by the unequalled threshing combination of

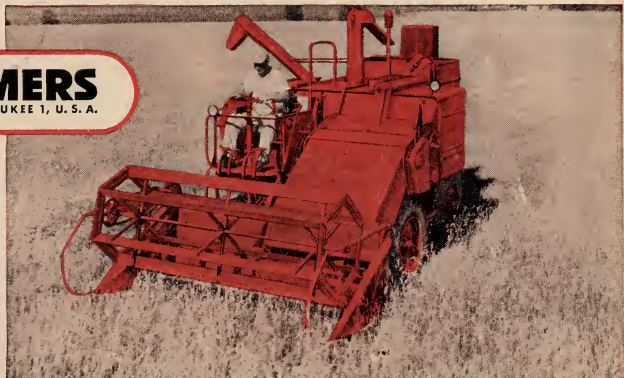
wide-flow feeding, rubber shelling surfaces, air blast separation, step-up strawrack, saw-tooth wind control valves. These features enable you to meet the supreme test of rank, down crops and green tangled growth in the grain.

You'll open a new field of *precision* harvesting with capacity to match your ranch. Your Allis-Chalmers dealer is ready to show you the famous ALL-CROP advantages in your choice of two outstanding machines.

ALL-CROP is an Allis-Chalmers trademark.

**ALLIS-CHALMERS**  
TRACTOR DIVISION • MILWAUKEE 1, U. S. A.

**9-ft or 12-ft MODEL 100  
SELF-PROPELLED**



## NEW APPROACHES TO BOOK OF MORMON STUDY

(Continued from page 309)

regardless of his ancestry. Nephi's formula, "the Jews who are at Jerusalem," makes it perfectly clear that he was acquainted with other settlements of Jews, and in his use of the term one may detect an undeniable feeling of detachment, if not of hostility, towards those city Jews. The Lachish Letters distinguish between the Jews of the country and the Jews of the city, and this distinction is also found in Nephi's account.

In Omni 15, we read that "... the people of Zarahemla came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon." Though this agrees with II Kings 25:7 and Jeremiah, scholars have doubted it. "Before the Chaldaean army laid siege to Jerusalem," according to Albright, "the Jewish King died or was assassinated, and his young son, Jehoiachin, went into exile in his place."<sup>89</sup>

It is with considerable surprise the experts now learn that in the Babylonian lists of prisoners brought to Babylon after the fall of Jerusalem "Jehoiachin is called 'the son of the king' of Judah," instead of king. While, according to Thomas, "it is possible that this is a mere scribal error,"<sup>90</sup> Weidner "suggests that the designation . . . may have been deliberately chosen, the Babylonians regarding Zedekiah as the legitimate king of Judah."<sup>91</sup> Along with that, it is notable that in the Book of Mormon Zedekiah plays absolutely no role at all, all government and dirty work being left, apparently, entirely to "the elders of the Jews." This view is substantiated in a new book by Hoelscher, who shows Zedekiah as a helpless puppet in the hands of "the potentates at the court, who now appear as sworn enemies of the Prophet whose predictions of disaster they regard as treasonable."<sup>92</sup> The prophet in question was Jeremiah, whom Lehi supported, thereby incurring the wrath of the same "elders" who attempted to liquidate him as well as Jeremiah. Hoelscher tells us that Jeremiah met with the weak king "in secret interviews," vainly attempting to persuade him to give up the fatal alliance with Egypt.<sup>93</sup> The decision of policy in "secret interviews" is exactly what we meet with in First Nephi, where the

elders hold their councils in the deep of night. The "hysteria and gloom" that reigned in Lehi's Jerusalem are further reflected in an Aramaic letter discovered at Saqqarah in 1942 and dating from the time of Jeremiah: King Adon appeals to Pharaoh for aid in the very same terms that his ancestors used in calling upon Egypt in the Amarna age, centuries before: "The armies of the King of Babylon have come, they have reached Aphek . . . do not forsake me."<sup>94</sup>

The Babylonian lists of prisoners to which we have just referred contain, along with the Jewish names, a respectable proportion of Egyptian names. This is what we find in the Book of Mormon name list as well, but the resemblance goes farther, for the Egyptian names in the Old World list show, according to D. H. Thomas, that it was popular at the time to name children after famous Egyptian rulers of the past.<sup>95</sup> If the reader will consult our section on "Strange Names" in *Lehi in the Desert*, he will discover that a surprisingly large number of Egyptian names found among the Nephites were those of early Egyptian kings and heroes. The legendary first king of Egypt was Aha, whose name means "warrior," and, significantly enough, in the Book of Mormon this name is bestowed by a Nephite commander-in-chief on his son. Other royal and hero-names in the Book of Mormon are Himni, Koriath, Paanchi, Pakumeni, Sam, Zeezrom, Hem, Manti, Nephi, Zenoch. Zeniff is certainly cognate with Arabic Zaynab, best-known from the Latinized name of Zenobia, next to the Queen of Sheba the most famous woman of the East.

The Babylonian captive-list also includes Philistine, Phoenician, Elamite, Median, Persian, Greek, and Lydian names—all sweepings of a campaign into Lchi's country.<sup>96</sup> The variety of name-types in the Book of Mormon is thus well substantiated. Another list of names showing the same variety of national types as the Babylonian and Book of Mormon rosters is the much earlier Tell Ta'anek list, in which the element *bin* is prominent, e.g. Bin-da-ni?-wa (cf. Book of Mormon Abinadi), as well as the -zi-ra and -andi combinations, the latter interpreted as East Canaanitish.<sup>97</sup>

Lehi's life in the desert receives

new illustration steadily with new studies and explorations in the sand. In a recent study, Shalem has shown that the best evidence for the stability of climatic conditions in the East is the Bible itself; Shalem claims that man himself has been the main factor in changing the climate of Palestine from time to time, and notes that there has been a "capital change" of climate in that country as a result of the return of the Jews to the Land in our own time. Yet even while he pleads for the scriptures as the best guide to the understanding of the problem, this investigator passes by the words of the prophets in silence.<sup>98</sup>

As if they had not done enough already, our invaluable Scrolls supply the best explanation to date for Lehi's peculiar fondness for the desert. As a merchant and a Manassite he cannot have escaped something of a desert background, but how do his exploits on the sand fit with his status as an orthodox Jew? From the Scrolls we learn that there existed among the Jews certain groups distinguished for their piety, prophetic zeal, and annoying insistence on a literal and not-too-distant coming of the Messiah. The Apocrypha teach us that such groups and such teachings were not confined to any one period of Jewish history but run like a scarlet cord through its whole texture. "Almost all our fathers," says Nephi, the son of Helaman, "testified of the coming of Christ, and have looked forward, and have rejoiced in his day which is to come."

Now the Scrolls teach us that such holy men and their followers were wont to organize themselves in "encampments," actually living "outside the towns in desert regions," where "they lived if not actually in tents at least in very simple dwellings. They thus avoided the corruption of the towns and once again realized the ideal of the nomad life handed down in the oldest of Israel's traditions."<sup>99</sup> As Israel of old, they were deliberately escaping from the wicked world to the air of the desert, carrying out in the life of the tent dwellers a symbolism which the Latter-day Saints preserve to this day when they speak of the "stakes" and the "center stake" of Zion. The earliest Arabic commentary on government is a poetic exposition in which, according to

(Continued on page 330)

THE IMPROVEMENT ERA

Your  
**SPOTLIGHT OF STARS**  
on KSL Radio

The stars' address  
is "C B S" and  
in the Mountain-West  
KSL Radio is C B S.

Listen for:

Bing Crosby

Jack Benny

Arthur Godfrey

Art Linkletter

Edgar Bergen

Charlie McCarthy

Eve Arden

Marlene Dietrich

Ray Milland

Gale Storm

Johnny Mercer

Julius La Rosa

Gene Autry

Lowell Thomas

Edward R. Murrow

Curt Massey

Martha Tilton

Robert Q. Lewis

Dick Powell

Barbara Britton

Richard Denning

... and dozens of others  
of the nation's  
brightest stars —  
all on KSL Radio.

The logo for KSL Radio is located at the bottom center of the page. It features the call letters "KSL" in a large, bold, italicized sans-serif font. Below "KSL", the word "Radio" is written in a smaller, elegant script font. The entire logo is contained within a white oval shape that has a slight 3D effect with a dark shadow on the right side.

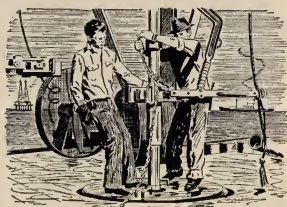
1879  
The promise of the past  
is an even better future  
1954

75 years of  
planning ahead  
to serve you  
better

STANDARD OIL  
COMPANY  
OF CALIFORNIA



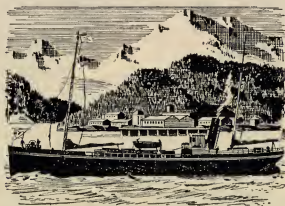
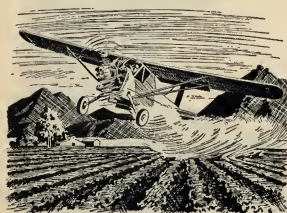
From the West's first successful oil wells of 1879, Standard's drilling operations have stretched all over the world—even in ocean depths 4 miles off shore—to get the oil which you and our friends in other free nations need more and more.



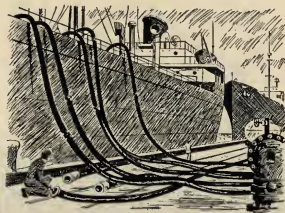
Gasoline was a waste product in Standard's first refinery of 1879, but it's king today. We've developed fuels that made better engines possible, used research tools like the chassis dynamometer (below) to bring you today's top gasolines.



Before horses gave way to horsepower, Standard's wagons of the '80's brought only kerosene, harness oil and axle grease to Western farms. Now our insecticides, weed-killers, fertilizers help increase crop yields and add to your food supply.



First steel tanker in the Pacific, Standard's SS *George Loomis* back in 1888 began helping us put oil where you need it. Today 26 tankers, 3,748 miles of pipe line, thousands of tank trucks serve your oil needs wherever you are in the West, Alaska, Hawaii.

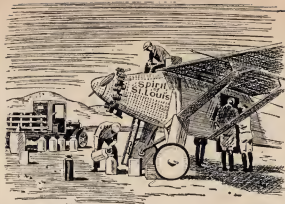


World's first gas station was opened by Standard in 1907 at Seattle, Washington. Since then, we've pioneered the car care you enjoy now—windshield cleaning, tire, battery, lubrication service, even "Chevron-matic" credit cards to save you time.

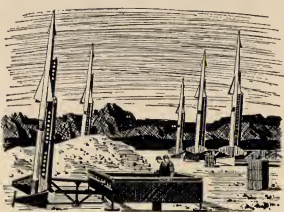




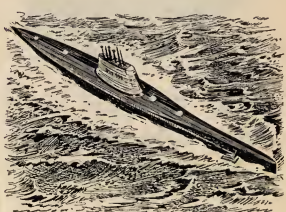
**First oil industry 8-hour day** was introduced by Standard in 1917. This was a major step in our employee relations programs which include health, pension, insurance benefits and a stock purchase plan—95% of eligible employees own Company stock.



**On Lindbergh's trans-Atlantic flight** in 1927, we fueled "The Spirit of St. Louis." Now, safer airliners, faster military planes mark aviation progress which Standard's research has served. Now we're making fuels for tomorrow's jets and rockets.



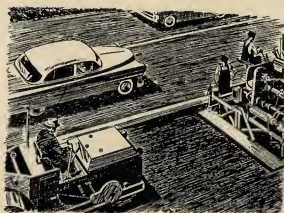
**New power for transportation** and industry was born in 1935 when Standard's first compounded diesel lubricating oil made high-speed diesel engines a practical reality. Now our scientists are working on lubricants for the first atomic submarine.



**Making housework easier**, Standard made detergents available for "soap-less soaps" in 1946. Later we produced the basic ingredients for wrinkle-proof clothing for men and women, adding again to the more than 1100 products we make from oil.



**We pioneered peace-time use of atomic energy.** In 1950, using radioactive piston rings, Standard measured engine wear as it occurs, used this research to develop better motor oils, including a new oil so superior it can boost gas mileage up to 15%.



## *The promise of the past is an even better future*

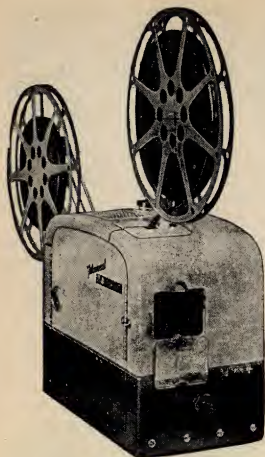


You wear a suit woven from oil, drive on tires born in a refinery, whisk over asphalt super-highways, read about kerosene-powered planes that crack the sound barrier. And you live in a West far beyond the dreams of those 1879'ers who formed the Company from which Standard grew.

What lies ahead? If the past is any clue, oil will be saving you more work and money, improving your transportation and putting more luxury in your living. And Standard will continue to play a big part in this progress as we follow our 75-year tradition of planning ahead to serve you and the nation better.



**STANDARD OIL COMPANY  
OF CALIFORNIA**



## See the "Specialist" at DESERET BOOK COMPANY

Your Bell and Howell  
Special Representative

(See full page advertisement on the  
"Specialist" on opposite page.)

## Complete Film Offerings

•  
**Feature Films**  
for Ward Entertainments

•  
**Educational Films**  
for use in M. I. A.—  
**Relief Society**  
**Primary and**  
**other classes**



44 E. So. Temple  
**DIAL 3-6716**

**Audio-Visual Aids**  
1400 Indiana Avenue

## NEW APPROACHES TO BOOK OF MORMON STUDY

(Continued from page 326)

Noelcke, we find not a brief for kingship but the "truly Arabic" concept of a free society in which the best rule by consent of all the governed:

No people are well off without proper leadership;  
And there are no leaders when the more ignorant rule.

As the tent cannot be set up without poles,  
And the poles cannot stand without the tent-stakes round about,

Even so, when both poles and stakes co-operate,

In that day has been achieved the goal which before

Was only partly attained.\*

(To be continued)

### BIBLIOGRAPHY

\*Thus Albright, following Gardiner notes that the recently discovered Chester Beatty Papyri prove the Song of Songs to be of Egyptian origin, W. F. Albright, *Archaeology and the Religion of Israel* (Baltimore: Johns Hopkins Press), p. 21.

<sup>90</sup>D. W. Thomas, in *Palest. Explor. Quart.*, 1950, p. 2.

<sup>91</sup>*Ibid.*, p. 4.

<sup>92</sup>A. Jirku, "Die Mimation in den nordsemitischen Sprachen und einige Bezeichnungen der altisraelitischen Mantik," *Biblica*, XXXIV (1953), pp. 78f.

<sup>93</sup>*Ibid.*, p. 80.

<sup>94</sup>Solomon Zeitlin, "The Names Hebrew, Jew and Israel: A Historical Study," *Jewish Quarterly Review*, XLIII (1953), 367, it is

used only in connection with slaves or with foreigners (non-Jews).

<sup>95</sup>*Ibid.*, p. 368.

<sup>96</sup>*Ibid.*, pp. 369f.

<sup>97</sup>*Ibid.*, p. 371.

<sup>98</sup>*Ibid.*, pp. 374f.

<sup>99</sup>W. F. Albright, "A Brief History of Judah from the Days of Josiah to Alexander the Great," *Biblical Archaeologist*, Feb. 1946 (IX.1), p. 2.

<sup>100</sup>D. W. Thomas, in *Palest. Explor. Quart.*, 1950, p. 5.

<sup>101</sup>G. Hoelscher, *Geschichtsschreibung in Israel* (Lund, 1952), p. 193.

<sup>102</sup>See *Lehi in the Desert*, pp. 112f.

<sup>103</sup>D. W. Thomas, *op. cit.*, p. 8. The remarkable resemblance of this to the Amarna letters, upon which Thomas comments, justifies occasional use of Amarna material to illustrate the Book of Mormon, notably with regard to proper names.

<sup>104</sup>*Ibid.*, p. 7.

<sup>105</sup>*Loc. cit.*

<sup>106</sup>A. Gustav, "Die Personennamen in den Tontafeln von Tell Ta'annek, I," in *Ztschr. des Dt.-Palästina-Vereins*, 50 (1927), and 51 (1928), pp. 191, 198, 207. There are 9 Subaraean, 5 Asia Minor (Hittite), 1 Egyptian, 1 Sumerian, 1 Iranian, 1 Kassite, 1 Indian, 10 Akkadian (Babylonian), 21 Canaanitish, 2 Amorite, and 5 Arabic (Aramaic?) names, *ibid.*, p. 209f.

<sup>107</sup>N. Shalem, "La Stabilité du Climat en Palestine," *Revue Biblique*, LVIII (1951), 54, 74.

<sup>108</sup>Dupont-Sommer, *op. cit.*, p. 61.

<sup>109</sup>Th. Noelcke, *Delectus Veterum Carminum Arabicorum* (Berlin, 1890), p. 4, with note.

## THE FACE OF KITTY FRANKLIN

(Continued from page 324)

any more. He brings liverwurst sandwiches to eat for lunch almost every day. Sometimes he wrinkles his forehead when he listens, like he is thinking real hard. He is a good top spinner. His nose is kind of long but seems to come to a sudden stop. . . ."

These youngsters! What devastating observers they were! It was, by and large, Miss Barlow couldn't help but think, good, clean fun, with the chips falling where they might. Only, of course, the presence of Kitty Franklin made it different. It would only be natural for her to be extra sensitive about things.

Now it was Ellie Winters who was reading her essay. "Sam Leland is a good ball player and can hit the ball far. He wears a heavy red sweater with a hole at the elbow. He spills the ink from his inkwell sometimes. Miss Barlow scolds him because he doesn't write too good and

is sloppy about things. I think his father is a fireman or something. . . ."

More than half of the essays had been read, now. Sooner or later she'd have to call on Joe Woodlin. It occurred to Miss Barlow that it would be best not to wait until the very end to call on Joe. For one thing, that in itself might call attention to it, might make sweet little Kitty feel more self-conscious than ever.

Marilyn Johnson was reading now: "Susie Goldson is almost my best friend. She goes to camp for two weeks in the summer. Her folks are pretty rich and live in a kind of big brick house. They have a big collie dog. Susie isn't so smart in school, but she is good about sharing her lunch. She got something in her eye the other day. She can't seem to understand fractions. . . ."

Miss Barlow always had had the feeling that there was something just

(Continued on page 332)  
THE IMPROVEMENT ERA

# TWO GREAT SPECIALISTS AT YOUR SERVICE!



## Specialist in performance!

Only Bell & Howell could give you such an instrument as the Filmosound Specialist—202 magnetic or 285 standard. Audio-visual equipment crafted with sapphires for 400% longer life, designed for heavy-duty, constant operation, plus a long list of exclusive special features you'll appreciate more and more in use. Only Bell & Howell Special Representatives handle this super-fine equipment. Won't you let your Special Representative show you the many advantages (and real savings!) you can enjoy when you own and use *the finest?*

## Specialist in service!

Bell & Howell's Special Representatives are more than skilled maintenance men. Each is a specialist, not only in selling and servicing your audio-visual equipment, but in planning effective sound-movie programs. Take advantage of superior service; contact your Bell & Howell Special Representative today—see how he can help make your audio-visual operations pay off in sales, in education, in training.



Bell & Howell, Dept. E  
7177 McCormick Road, Chicago Ill.

Please send me, without cost or obligation, the name of my Special Representative and complete information on sound movie equipment.

NAME \_\_\_\_\_  
ORGANIZATION \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

# Bell & Howell

*makers of the world's finest motion picture equipment*

## Why Share Your Space with a Swinging Door?



### a "MODERNFOLD" door takes none

- \* MORE SPACE FOR LIVING
- \* NEW COLORFUL BEAUTY
- \* RIGID — STRENGTH OF STEEL
- \* MOVABLE WALLS

the doors that fold like an accordion



**modernfold**  
DOORS

For demonstration write or phone

**ALDER'S**

1343 South Main Phone 7-1531 Salt Lake City

Please send me your free booklet entitled "More Space for Living" IE-3.

NAME \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

NEW Brides  
WHITE Bible



BELOVED  
KING JAMES'  
VERSION

by

**National**

Every bride will cherish this lovely Bible she'll carry to the altar. It's enduringly bound in washable White Simulated Leather, decoratively tooled in gold. Exceptional value, only \$5.50 in attractive gift box.

Ask  for  
**National BIBLES**  
AT LEADING BIBLE STORES

## THE FACE OF KITTY FRANKLIN

(Continued from page 330)

a bit stuckup about the Goldson girl. But everyone in the class seemed genuinely to like little Kitty. It was such a shame to do anything at all that would in the slightest hurt her feelings. . . .

Still, there wasn't anything to do about the present situation. The best thing to do was to get it over with now. The longer that she refrained from calling on Joe, the more con-

spicuous she might be making his essay reading.

So, in a voice that she tried to keep as casually natural as possible, she said now: "All right, Joe Woodlin, I don't believe we've heard from you yet."

Joe stood up, his hair unruly as ever, his shirt rumpled, some sort of earthy smear under his chin. In that raspy voice of his, he began:

(Concluded on page 334)

## The Sound Is Silenced...

Richard L. Evans

SOMETIMES there are sounds which at first we are only vaguely aware of, intrusive, insistent sounds that are all around us, but which don't quite break through to our full consciousness, which are somehow partly shut out from our senses: the throbbing of a motor, the roar of traffic, the worrisome sound of the wind, the hiss of escaping steam, the pervasive sound of an air-conditioning system, the droning of a fan. Often we are aware of such sounds as an unpleasant obligato—as something that makes us tense and ill at ease—and then suddenly something is shut off; suddenly the sound ceases—and there is quiet, blessed quiet; and a sense of relief and peace. And only then do we become altogether aware of the disturbing effects of the sound we partly sensed—as we feel the relief and relaxing that come when it suddenly ceases. There is a striking parallel in this physical phenomenon with the insistent unheard sounds that sometimes make us inwardly ill at ease: the obligato of an unquiet conscience; of jealousies and jarring thoughts; of inner resistance and resentments; the accusations that follow our failing to do what we know we should do, our failing to perform as fully as we should perform; the accusations that come when we have turned away someone we could have helped; the futility that follows too much striving for things that don't matter too much—for false pride and empty position; the discontent of wasting time; the inner accusations that come with unkindness, with hate and harsh words; with judging others unjustly. And then there comes (or can come) a release, a peace as if an offending sound were silenced—the peace that follows the changing of an inner attitude, the admitting of an error, the leaving of bad habits behind, of putting aside of false pride, of moving to make wrongs right, of ceasing to do what was not right. There comes (or can come) a blessed silencing of the inner jarring sounds. There come (or can come) with apology, with prayer, with sincere repentance) such peace and blessed relief as come when a disquieting sound ceases within our very souls.

"The Spoken Word"

FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, FEBRUARY 28, 1964  
Copyright, 1964

The finest fresh  
ripe fruit



combined with



**The PUREST  
CANNING SUGAR  
MADE**



gives you ...



**Perfect jams, jellies,  
and preserves**



**ALWAYS BUY U and I SUGAR**

**WESTERN ANNOUNCES ITS NEW**



# Air Coach EAST



**BIG 4-ENGINE COACHMASTERS  
ON UTAH'S DIRECT ROUTE EAST  
VIA CONNECTIONS AT  
MINNEAPOLIS-ST. PAUL!**

***Lowest Fares Ever Offered!***

Save hours on the only daylight air coach East!

**DETROIT . \$69<sup>10</sup> • CLEVELAND . \$73<sup>30</sup>**

**NEW YORK \$91<sup>10</sup> • TWIN CITIES \$47<sup>00</sup>**

For reservations and information,  
call Western Airlines or see your Western travel agent.

(ALL FARES PLUS TAX, FROM SALT LAKE CITY)

**WESTERN AIRLINES**  
*America's Oldest Flies America's Finest*

## The Face of Kitty Franklin

(Concluded from page 332)

"Kitty Franklin is a girl who sits in the third row. She wears gingum dresses a lot. At least they look like gingum dresses. Her hair is real dark. . . ."

Miss Barlow stole a quick glance at Kitty. She had become tensely erect, there was no doubt about it. Miss Barlow felt herself growing the same way.

The almost uncouth-like Woodlin boy rumbled on: "She isn't very tall or very short. Sometimes she coughs quite a bit. . . ."

Miss Barlow felt herself holding her breath.

She never was sure afterwards whether Kitty's eyes had become moist-like or whether what made it seem so was her own eyes reacting that way. But she knew that probably as long as she lived she'd never forget these words by a boy named Joe Woodlin:

"She usually sits off to herself when she eats her lunch. Everybody seems to like her. She is real nice. I like her, too. She is about the prettiest girl I ever saw. She has so many dimples."

## In the Steps of Abraham

(Continued from page 311)

was off to see the city. A short streetcar ride (a most prosaic act to be doing in one of the oldest cities in the world) brought me to the foot of Jebel Kaysun, where Moslem tradition asserts that Adam lived and where Cain hid the body of Abel. The same authority states that the Father of the Faithful (Abraham) lived in a cave on this mountain until he was fifty years old, and then he forsook his idols for the worship of the one and only true God.

From near the top of this 1500 foot rise, part of the world of Abraham was plainly visible. Looking over this city of 300,000 I could see the *ghutta* or plain over which Abraham and company must have traveled and the little Barada River, flowing right through Damascus, that would have provided the necessary water for an extended stay.

The luxuriant gardens and suburbs of Damascus were most amazing in this generally arid region. "It is not

THE IMPROVEMENT ERA

surprising that . . . [some authorities] . . . have tried to prove that Haran was situated in this vicinity."<sup>48</sup>

To follow the most probable route that Abraham and company took after quitting Damascus was rather difficult, not because of the terrain, but because of the unsettled conditions existing between the Jews and the Arabs. This legacy of hatred and suspicion goes back to Abraham. The region of Galilee is in Israel, under Jewish administration; the other sites are controlled by Arabs of the Hashimite kingdom of the Jordan.

The sites most sure in the Holy Land are those connected with water. This gift of nature that we all take so much for granted is a rare and precious commodity in the Near East. Lakes, streams, springs, rivers, and wells are carefully noted and protected. Rarely do these natural sources change their positions.

I soon learned that the most accurate and easiest way to identify scriptural incidents and places was to attempt to connect them with some source of water. After consulting maps and authorities, and flying over the country, I found that the most probable route for Abraham to have taken from Damascus to Canaan was by way of established caravan routes through the Galilee area. There are numerous seasonal and perennial streams between Damascus and the Sea of Galilee. Abraham could have entered Canaan proper somewhere between Lakes Hule (Hula) and Galilee. These lakes are about twelve miles apart. The land between Damascus and Galilee is flat and uninteresting.

All the while I was in Galilee I couldn't help humming our Sunday School hymn, "Oh, Galilee." It was a delightful change from the arid, semi-desert lands I had been in for so long. Here water and grazing land are reasonably plentiful. It must have been a welcome sight to the travel-weary company of Abraham.

At the time Abraham entered and lived in this part of the world, it was known generally as Canaan. About four hundred years later, when the Israelites returned from Egypt, the country was divided among several different groups of people.<sup>49</sup> After the Israelish conquest, the country was further divided among the Twelve Tribes. During the time of the Savior

(Continued on following page)

"Down  
to  
Earth" fact is...



— INSTEAD OF PUTTERING and puffing and maybe doing half a job, you can turn your yard into a beautiful picture this spring with a Walker Bank "Landscaping" loan. Matter of fact, to do a first-class job on any improvement for your home, join the thousands who say —

## For my money it's WALKER BANK

NO MONEY DOWN! and look how easy to pay!



Your cost only	Borrow this	Pay this per mo. for 36 mos.
<b>\$5</b> per year for each hundred dollars you borrow	\$ 250	\$ 7.99
	500	15.98
	1,000	31.95
	2,500	79.87

GET AN ESTIMATE for the home improvements you want to make, then walk into Walker's.

There's an office near you: Downtown, Sugarhouse, 450 So. 2nd West

Member Federal Deposit Insurance Corporation \* Member Federal Reserve System

# Complete Printing Service



Whatever your  
printing needs . . .  
large or small . . .  
you are certain to  
receive the very  
best service at the  
ultra - modern pro-  
duction plant of

the Deseret News Press. The knowl-  
edge of skilled craftsmen and the effi-  
cient production of the most modern  
equipment is available to meet your  
printing requirements with accuracy,  
economy and speed.

from the  
**west's  
finest  
plant**



## Deseret News Press



31 RICHARDS STREET

Phone 4-2581

Plant — 1605 Industrial Road (1900 West)

Phone 7-1584

SALT LAKE CITY, UTAH

Salt Lake City

especially for your

# Children

- menus
- china
- prices



**PERFECT FOR FAMILY DINNER**

## COFFEE SHOP

**Hotel Utah**

Max Carpenter, Manager



See Uncle Roscoe's Playtime Party — KSL-TV, 4:15 p.m.

## In the Steps of Abraham

(Continued from preceding page)

there were three general divisions: Galilee, Samaria, and Judea. The divisions correspond nicely to the relative positions of Idaho, Utah, and Arizona. I had just left Galilee, the scene of Christ's early ministry, and was entering into Samaria.

The most important town in Samaria today is Nablus, a nice little place of some twenty-five thousand inhabitants. I was here for two reasons: one, to visit the high priest of the nearly extinct race of Samaritans, and two, Nablus is near the site of ancient Shechem, where Abraham was visited by God upon his entry into Canaan.

Now about (Shechem) Shechem.

A few facts first: "There is no doubt as to the situation of ancient Shechem. It lay in the pass which cuts through Mts. Ephraim, Eban, and Gerizim. . . . Along this line runs the great road which from time immemorial has formed the easiest and quickest means of communication between the East of the Jordan and the sea."<sup>50</sup>

I spent a very exciting afternoon visiting the excavations of Shechem made by Professor Selin in 1914 and Mme. Marquet-Krause in 1937. I touched the city walls 5000 years old and noted, with interest, how prominent was the location of this city. This strategic position lends credence to the story that Abraham passed this way.

A singular feature of Nablus is the survival in it of practically the sole remnant of the very ancient race of Samaritans. There are fewer than two hundred left. I made it a special point to look up their high priest and found myself face to face with a Levite. (His office is hereditary in the priestly family.) They speak Arabic, but their services are in Samaritan. They recognize only the Pentateuch and the Book of Joshua.

I found the high priest agreeable enough. We talked for sometime through an interpreter. I was primarily interested in their unique belief regarding the location of the attempted sacrifice of Isaac by Abraham. They disagree with the Jews who believe that the sacrifice occurred in Jerusalem. To the Samaritans, Mt. Gerizim is the sacred place. Their argument is well set forth in their *Book of Enlightenment*.<sup>51</sup> After being shown around their synagogue and

THE IMPROVEMENT ERA

seeing their sacred books, I thanked my noble and austere host for his hospitality and immediately set out to climb Mt. Gerizim.

Mt. Gerizim is about 1,000 feet above the road level. Gaining the summit was well worth the effort. I spent some time recreating in my mind Abraham's entry into Canaan. Somewhere below me "the Lord appeared unto Abraham."

Three times a year the Samaritans celebrate atop Mt. Gerizim. Respectively the feasts are of the Passover, Pentecost, and Tabernacles, all carried out in strict accordance with the biblical injunctions. I later talked with a man in Jerusalem who had attended some of these feasts. His recounting of the ceremony made me feel as if I had suddenly been whisked back into B.C. times.

I walked around the ruins of their synagogue and saw the stone they venerate as the stone of Abraham's sacrificial altar. Facing to the east I looked toward the birthplace of Abraham, six hundred miles away. Abraham had served his God for more than one hundred years, had been the recipient of many blessings and promises, and now he was required to sacrifice his only son. This was the great test.

Bethel and Hai were the next "musts" on my itinerary. On my way to visit them I passed Jacob's Well. Matson states: "The great importance and interest of the well, from every point of view, can hardly be over-emphasized; it is undoubtedly the very well claimed by the ancients to have been dug by the Patriarch

(Continued on following page)



Greco-Roman theater at Byblos.

how to choose the **RIGHT** garden barrow



**Beauty Barrow®**  
the Barrow that Becomes a Barbecue!



**Light!** So Perfectly Balanced, Too!

Winner of HESS AWARD for best, most versatile wheelbarrow design! Streamlined, durable construction. Seamless steel tray holds big loads. Tubular steel frame. Big puncture proof tire. Self-oiling bearing. Baked enamel finish.

**Clever!** Presto, It's a Barbecue Cart!

Get double use from your BEAUTY BARROW! Inexpensive barbecue attachment instantly converts it into a perfect portable barbecue cart. No need to line the tray with sand—the heat won't harm the barrow. It's easy to keep clean, too!



**New!** Most Ladies Prefer This One!



Why didn't someone think of this before! BEAUTY BARROW 2-Wheeler handles easily on sloping or rough ground. Even with full load it may be pushed or pulled without danger of spilling. Barbecue attachment fits this model, too!

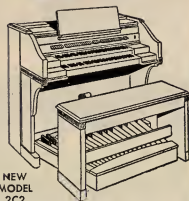
Sold by leading Hardware, Department and Garden Supplies Stores.

**NORTHWEST METAL PRODUCTS, INC.**

55 SPOKANE STREET • SEATTLE 4, WASHINGTON

## For Church School or Auditorium

*Connsonata*



NEW  
MODEL  
2C2

### AMERICA'S FINEST ELECTRONIC ORGAN

Come in . . . or 'phone for a demonstration appointment—see and hear this newest Connsonata . . . standard A.G.O. specifications, 32-note pedal board with two independent 61-note manuals. No other organ can compare with it for all-round value. See it today.

OPEN MONDAY EVENINGS  
UNTIL 9:00 P. M.

**Daynes Music**

*Company*  
45-47 SOUTH MAIN  
St. Paul, Minn.

145 NORTH UNIVERSITY, PROVO • 2260 WASHINGTON BLDG., OGDEN

Your Bookdealer now has . . .

## Gospel Ideals

Selections from the  
Discourses of

PRESIDENT  
DAVID O. MCKAY

## IN THE STEPS OF ABRAHAM

(Continued from preceding page)

Jacob. . . . It is the only well of the kind in this whole country. Of all specifically identified sites in Palestine, this is one of the most certain. . . .<sup>122</sup>

I sat on the edge of this 105-foot-deep shaft, drank of its water, and read the account of Christ and the

Samaritan woman as narrated by John.

About thirty miles farther down this four thousand year-old trail of Abraham, I came across the village of Beitin which occupies the ancient site of Bethel.

Both the books of Genesis and  
(Continued on page 340)

## The "Duty" of Being Happy

Richard L. Evans

"THERE is no duty," wrote Robert Louis Stevenson, "we so much underrate as the duty of being happy."<sup>1</sup> We think of happiness as being deeply desirable but seldom perhaps think of it as a duty. But duty it is, for without it life falls short of its full power and purpose. To attempt to define it would be difficult to do, for its formula varies. And among its paradoxes is this: the happiest people are not always those that one would expect to be the happiest. But there are some essential elements that must go into its making, and lacking any of these, the so-called happiness we have is of a lesser kind and quality. First is faith, with work, and love, and a quiet conscience. These four together add up to a sense of peace and purpose, and a sense of rightness within—faith in a loving Father who made his children in his own image and who holds before them limitless eternal purpose and progress; faith in the ultimate triumph of truth; faith that wrongs will be righted and that there comes an end to discouraging days—and nights—even if the darkness sometimes makes the dawn seem long delayed. And then work: There are many kinds of work, but there isn't much that could be called happiness without purposeful, willing work. And as to love: This is one of the chief attributes of God, and one of the greatest attributes of his children. Without love there is little meaning in life; the love of friends and family—some special few who have close and special meaning—and the love of others also, all of whom are children of our Father. Love is one of the greatest ingredients. And then, of course, a quiet conscience, free from a sense of uncleanness, free from a sense of dealing or judging unjustly—and with a willingness to admit errors and to make amends. It is difficult to define happiness; but we know when we find it; and we know when we lose it; and we know that all men are looking for it. Others may help to make it. Others often impair it. But it isn't something that someone can guarantee to anyone else. It is something that grows inside ourselves—with faith, with work, with love, and a quiet conscience—with peace and purpose and a sense of rightness within. Happiness is indeed a duty, for "men are, that they might have joy."<sup>2</sup>

<sup>1</sup>R. L. Stevenson, *An Apology for Idlers*.

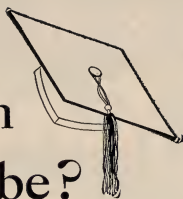
<sup>2</sup>Book of Mormon, 11 Nephi 2:25.

"The Spoken Word" FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, MARCH 7, 1954

Copyright, 1954

It is difficult to write a definition of the American way.  
But it is easy to find good examples. Here is one:

## How smart can machines be?



Back in the twenties there was a stage play about a factory that made mechanical men, who repaid their creators by trying to wreck civilization. The term "robot" has made people uneasy ever since.

How smart can a machine be? At General Electric we're beginning to find out. For some years now we've been working with machines that come startlingly close to duplicating the thought processes of men.

Can they outsmart men? The reassuring fact is just the opposite: they make men even smarter by taking over routine mental chores and freeing men for the creative thinking only human minds can encompass.

General Electric is using machines with "electronic brains" in engineering, accounting and management to speed our most important product, progress.

A jet engine used to be designed by trial and error. You had to build it first, or a costly model, to find out how it would work. Now, an electronic computer helps solve long and complex jet development problems in advance. In 15 minutes it goes through 8 million mathematical calculations and comes up with an answer that would take a mathematician 7 years. With "think machines," engineers can bring you new and better products quicker.

It used to take seven days to put together the payroll in one of our plants. Now an "electronic brain"

gets rid of the drudgery and cuts the time to four hours.

In management, "hunch" is giving way to fact. Electronic data-processing machines can zip through head-spinning statistics on things like market changes, product design factors and income trends to come up with the answers General Electric managers need to make sound decisions, not hopeful guesses. Patterns emerge that make it possible to avoid errors. In time new light may be shed on the reasons for boom and bust. It looks like everyday living might catch up at last with our fantastic progress in science.

Machines that can read, write, do arithmetic, measure, feel, remember, now make it possible to take the load off men's minds, just as machines have eased the burden on our backs.

But these fantastic machines still depend on people to design and build and guide and use them. What they replace is drudgery—not people. Or General Electric wouldn't be so enthusiastic about them. Because it's people, with their hopes, desires and jobs, that we depend on for customers. Machines can't dream.

Don't worry; smart though they are, machines will never be as smart as people. Not while people are smart enough to think them up, smart enough to let them do man's drudging work.

**Progress is our most important product**

**GENERAL  ELECTRIC**

Whenever you use salad dressing...

they're terrific  
with **Tang**



The most wonderful dress-up dressing in all the world—that's Nalley's Tang! No matter how you use it, the flavor's outstanding. Thrifty, too—so try Nalley's Tang.

IF IT'S  
**NALLEY'S**  
IT'S  
**Good**

Try these Nalley's foods, too—  
LUMBERJACK SYRUP • CHILI  
BEEF STEW • POTATO CHIPS



**SEAFOOD**



**SANDWICHES**



**SALADS**



**COLD MEATS & APPETIZERS**

## In the Steps of Abraham

(Continued from page 338)

Abraham tell of Abraham's erecting an altar in the vicinity of Bethel. Genesis goes on to tell us that Abraham returned to Bethel when he came back from Egypt. Bethel is also the scene of Jacob's dream of the ladder.

Bethel means literally "House of God." This name could be derived from the altar Abraham built there or from Jacob's dream.

Bethel is intimately connected with Hai (Ai). Abraham "... pitched his tent, having Bethel on the west, and Hai on the east." (Gen. 12:8.) Ai was a Canaanite city destroyed about 2200 B.C. and never rebuilt.<sup>53</sup> Remains of stone houses have been found among the ruins dating back to 2900 B.C. Bethel, a city named in the Bible more often than any other city save Jerusalem, was built shortly after the destruction of Hai.

It was late afternoon, but I was determined to push the remaining mile and a half to the ruins of Hai. Somehow my memorized Arabic permitted me to express my desires, and in the sleepy little village of Beitin two little ragamuffins volunteered to accompany me to Hai. Dusk was falling on the Judean hill-land, but we soon saw a *tell*, mound of ruins, all that is left of Hai. There we saw the ruins (it is of interest that the name *Hai* means ruins) of a temple that may have been built as early as the twenty-sixth century B.C. In 1933 the remains of a triple line of city walls were excavated. This was not common in Palestine at that time and shows distinct Mesopotamian influence.<sup>54</sup> Abraham may have noted the resemblance to his culture.

My little friends, after I had given the universally expected *back-sheesh*, showed me a "shortcut" that resulted in making the six miles on foot through the Judean hills. It was stimulating and thought-provoking. Nevertheless that night the little village of Ramalla looked very inviting.

(To be continued)

### NOTES

<sup>53</sup>Alternate spellings, Sechem, Sichern. It is modern Nablus. Hai also has several spellings: Ai, Aija, Aiath. According to some authorities the site of this ancient city is probably marked by the modern Haiyan. <sup>54</sup>Palmyra, New York. During a short conversation with the manager of the Palmyra (N. Y.) Hotel, I learned that it was common practice among the early town fathers to name their settlements in honor

THE IMPROVEMENT ERA

**PROTECT**  
your  
home



**KOLOB Provides Complete Coverage**

Want to know how much insurance you need for your home... and the right kind to buy? Your local Kolob Agent can furnish the answers to these and other insurance questions you may have. He has policies for every purpose — backed by strong stock companies... and can assure you of prompt, fair claim settlement. Consult him today!

A GENERAL INSURANCE AGENCY  
COMPLETE LLOYD'S FACILITIES



**THE KOLOB CORPORATION**

FRANK SALISBURY, MGR.  
330 Judge Bldg., Salt Lake City

**Be Modern Live Electrically**

**Electricity**  
does so much,  
costs so little.

®



UTAH POWER & LIGHT CO.

of some recognized, established city or geographic area. A map of western New York reveals the names of Mexico, Cairo, Egypt, Birmingham, etc.

<sup>47</sup>1 Kings 9:18.

<sup>48</sup>*The Land and the Book* (London: 1866). When Thompson visited Damascus he was referring to "the village of es Silihiyeh, largest suburb of Damascus." Today this section has been absorbed into the city limits of Damascus and there is little of interest to see.

<sup>49</sup>*Idem.*

<sup>50</sup>Hittites, Amorites, Perizzites, Hivites, Jebusites and Canaanites.

<sup>51</sup>*The International Standard Bible Encyclopedia*, IV (Chicago: The Howard-Severance Co., 1925), 2755.

<sup>52</sup>Jacob, Son of Aaron, *The Book of Enlightenment* (Sublette, Ill.: The Puritan Press, 1913), pp. 33-35.

<sup>53</sup>C. Olaf Matson, *The Palestine Guide* (5th ed.; Jerusalem: Joshua Simon, 1946), p. 335-6.

<sup>54</sup>Jack Finegan, *Light From the Ancient Past* (Princeton University Press, 1949), pp. 136-7.

<sup>55</sup>W. F. Albright, *The Archaeology of Palestine* (Harmondsworth, Middlesex: Penguin Books, 1949), p. 88.

#### GRASS ROOTS

By Eva Willes Wangsgaard

I NEVER shall defeat my enemy,  
The patient grass whose long, tenacious roots

Creep underground among perennial shoots,  
Aware no warring gardener disputes  
A foe when friends are held for ransom fee.  
A thornbush is an armored fort to free  
The grass from open warfare's penalty  
And gives us both perpetual pursuits.

So every growing season I must pry  
Again and yet again along each row  
In search of fine, meandering roots that grow

Just deep enough to harry and defy  
The probing finger and the light-bowd eye—  
Yet ultimate defeat is mine, I know.

#### "When Two or Three— or Even One"

(Continued from page 320)

could feel his bosom begin to swell.  
In simplicity he thanked God for the wonderful mission of the Savior. In searching his soul he discovered himself not willing enough to yield to the enticings of the Holy Spirit—not meek, humble, patient, full of love, or willing to submit to all things which the Lord sees fit to inflict upon us. These words washed his mind of the darkness. He continued reading, replacing that darkness with light.

He now found breathing difficult; tears of joy came to his eyes as he realized the full import of Benjamin's message. He whispered, "Thank you, thank you very much for the

(Continued on following page)



For Dignity  
and Distinction . . .

***Build with Brick***

For Lasting Beauty  
and Versatility . . .

***Build with Brick***

For Low Cost  
and Low Maintenance . . .

***Build with Brick***

The ARISTOCRAT of  
ALL BUILDING MATERIALS

Roman and Norman Brick available  
to give you new beauty  
inside as well as out

Vitrified Clay Sewer Pipe that  
lasts forever is another of our  
proud products . . . made by

**THE CRAFTSMEN IN CLAY**



The  
sign that  
says  
"good  
eating"

Good eating to us means delicious food and excellent service, of course. But it also means low prices. In the Temple Square Coffee Shop you can get a complete roast beef dinner for \$1.30. (That's sirloin of beef with pan gravy, noodles polonaise and candied yams. And the price includes appetizer, salad, buttered fresh vegetable, beverage and dessert). Take the whole family out to dinner this week, at Hotel Temple Square.

**Hotel Temple Square**

Clarence L. West, Manager

*You expect more  
from*



*and get it!*

■  
**UTAH OIL REFINING CO.**

**FIT  
FOR ACTION**



## "When Two or Three— or Even One"

(Continued from preceding page)

Book of Mormon and the Prophet Benjamin."

He became so excited he had to stand and read aloud—as in church back home. The words of inspiration spoken by Benjamin, over two thousand years before, seemed to have been spoken especially for him of the Korean battleground in 1953. He had to turn to see if he were alone, for he felt the presence of a flood of testimonies—as in a missionary conference.

He then noticed the breeze, the trees, the Punchbowl majestically holding the mountains around it. He read—"Believe in God, believe that he is and that he created all things both in heaven and in earth." He paused, closed his eyes, and in a low, firm voice began:

High on the mountaintop  
A banner is unfurled.  
Ye nations now look up, it waves  
to all the world.  
In Deseret's sweet peaceful land. On  
Zion's mount. . . .

Maybe it was the breeze, maybe it was the day, maybe it was excitement, but that song wasn't harsh and unmusical but sweet and lyrical.

Again he read, edified by each new thought. He understood for the first time the simple truth of why his father fed tramps and why his mother worked so hard to be neighborly. The more momentous precepts like charity and service became understandable.

He realized much time had passed. A glance at his watch revealed an hour and a half—a sacrament meeting.

Gone were the thoughts of despair and discouragement. He could see the sun, feel the wind, and bask in the glory of a church service. It was impossible to recall the problems he had found, for they had been dissolved.

From deep inside his soul the accompaniment sounded for his closing song—

When upon life's billows you are tempest  
tossed,  
When you are discouraged thinking all is  
lost,  
Count your many blessings, name them one  
by one,  
And it will surprise you what the Lord has  
done.

**THE IMPROVEMENT ERA**

If you glanced at his face and not his apparel, you might have mistaken him for an elder bowing his head to close a street meeting. His was a face glorying in God.

"My Father in heaven, I wish to thank you for the lovely day and for the things you have given me. I ask thee to bless my loved ones wherever they are that they may be protected. Bless those at Panmunjon that they may be peacemakers. And thank thee, Father, for all things. In the name of Jesus Christ, Amen."

He opened his eyes—looked around and up. On came his helmet, into his pocket under the .45 he placed the Book of Mormon. His countenance was bright, his mind clean as he recalled, "When two or three are gathered together in my name, there I am also . . ." he mused, "or even if it's only one."

Then came the postlude—

I know that my Redeemer lives,  
What comfort this sweet sentence gives,  
He lives, He lives, He lives!

## My Father's Mansion

(Continued from page 313)

again," kept singing in her heart like a prayer.

When the train puffed out of the station, Martha leaned out of the window. Her handkerchief fluttered in the breeze and through tear-dimmed eyes she could see the family waving. Soon they were miles on their way to Salt Lake City. Martha sank heavily into her seat. As the distance lengthened between her and her family and their home, a loneliness gripped her heart. There was a conscious nagging within, for she knew that they were facing new and strange situations. It would take a great deal of faith to learn a new language and to adjust themselves to another way of life. "Thy will be done, dear Father," she prayed.

After the two weeks training in Salt Lake City, Sam and Martha were sent with the others to their field of labor. It seemed a long journey by train to New York, and there they embarked on the S.S. *America* for Europe. New scenery and new experiences renewed their spirits, and they began to realize their great responsibility.

As the ship plowed the ocean foam their interest heightened. Then came the thrill of once more being

(Continued on following page)



3 out of 94 ways  
ZEE double WAXED PAPER  
gives extra protection...saves extra work!



Leftovers stay first-serving fresh. Baking, "putting up" or cleaning up... all are done better or made easier with ZEE double Waxed Paper. For ZEE is waxed clear through, is a heavier-waxed paper... gives food extra protection, saves extra work. Look for ZEE in the handy "cutter-edge" box.



CROWN ZELLERBACH CORPORATION © 1954

# BEST BUY OF THE YEAR! SYLVANIA TV



21" CONSOLETTTE

*Highest Quality*

SYLVANIA TELEVISION  
Mahogany or Blond Wood  
Cabinet

**\$229.95**

*See Smiling*

**DON DILLINGHAM**

For Sylvania with Halolight  
INDIAN HILLS WARD

**DON DILLINGHAM CO.**

273 South State  
Salt Lake City, Utah

The 1953 INDEX is  
available. Send a 3c  
stamp with your return  
address to

**The  
IMPROVEMENT ERA**

50 North Main Street  
Salt Lake City 1, Utah

## MY FATHER'S MANSION

(Continued from preceding page)

on land but vastly different land from American shores.

"So this is Le Havre, France!" Martha cried. Then came the travel overland. By the time they arrived in Switzerland, Martha had fully resigned herself and was anxious to begin the missionary work and learn the German language.

"Backward, turn backward, oh time in your flight. Make me a child just for tonight," Martha said. "Do

you know, Sam, it seems to me that is what we have done. We have no refrigerator, no bathtub, no car, and have gone back to wood stoves. This life in Switzerland is in the horse and buggy days."

\* \* \* \* \*

"Mark 16:15—*Gehet hin in alle Welt und prediget das Evangelium aller Creature.*" Martha could hardly realize it was she who was saying those words in German. She looked up with a twinkle in her eyes.

## *The Spirit of "Getting By"*

*Richard L. Evans*

THERE is a spirit that blights and shrivels the human soul whenever it remains unchallenged and unchecked. For want of better words, perhaps it could be called: "the spirit of getting by"—of doing as little as possible, of giving as little as possible, of working as little as possible. With young people in school it is sometimes manifest in an attitude of cutting corners and simply slipping through: in making a minimum effort to stay with the class; in studying as little as possible to acquire credit for the course; in being satisfied with a minimum passing mark without reaching out for the further knowledge that could be had with a little extra effort. Young people often seem to suppose that there is ample time in the far future for all that ought to be done, and that it is smart for the present simply to get by. And sometimes very late they learn that the days of this life are limited—sometimes so late that they may not see it until they have passed the peak and are looking down the other side of life. But it isn't only among young people that this spirit has spread. Its infection is felt much farther and is manifest among men in many ways. While the spirit of getting by, of slipping through, the spirit of working little and giving less may sometimes seem smart and popular and approved, there is a law that says that benefits and blessings are predicated upon performance. We only grow by growing; we only do by doing—and he who shows a niggardly, unwilling nature, he who refuses to grow as much as he should grow, to learn as much as he should learn, to do as well as he could do—he who holds back his best efforts, whatever he may be doing to others, is cheating first himself, and dwarfing himself inside. Quite safely it may be said: He who is afraid of doing too much, seldom does enough. "There is a law, irrevocably decreed . . . upon which all blessings [and benefits] are predicated,"<sup>1</sup> and the spirit of slipping through, the spirit of simply getting by will rob us of the richest rewards.

<sup>1</sup>D. & C. 130:20.

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, MARCH 14, 1954  
Copyright, 1954

"Do you realize, Sam, our mission here will close with our last baptism tomorrow?"

"Yes, time passes by quickly when we are in the service of the Lord," he rejoined.

"We have made so many friends and learned much of the language."

"Yes, a smile and friendly handshake is a language everybody understands," he exclaimed.

Sam and Martha were up early. It was an important day in May. The birds were singing, and flowers were blooming to make a perfect setting for the sacred ordinance.

Martha stood breathless when her husband led the little mother down into the waters of baptism. The peaceful influence that prevailed in the surroundings which seemed to envelop them all, was the Spirit of God.

Then came the parting of the ways. The little company who had witnessed the baptismal service saw Martha and Sam off on the train. As the train puffed out of the station, Martha with tear-dimmed eyes leaned out of the window and waved till they were out of sight. Then she sat down by the side of her husband.

"Our mission is finished, Sam. It is like leaving our own. Sister Sharff is such a lovely person and young to be a widow with those three sweet children. I never saw anyone so happy as she when we taught her the gospel, especially the principle of eternal marriage and the hope of reunion with her husband and children.

"Yes, that was a great help in her conversion to the gospel of Jesus Christ." Sam looked tenderly into the eyes of his wife. "The worth of a soul is great," he said.

"... For in my Father's house there are many mansions."

Sam gently stroked her hand and smiled contentedly.

Joy was singing in Martha's heart as the train sped on.

#### THIS MORNING

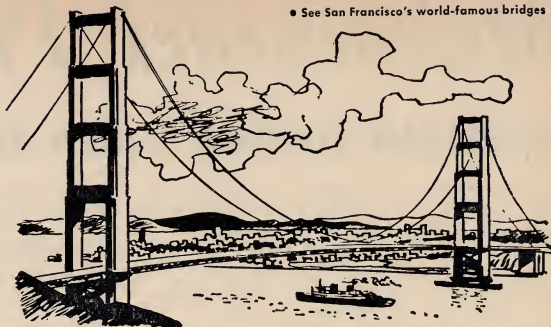
By Elaine V. Emans

NOT ALL is done I planned to do this morning—

But there was time to give a little gift  
And see the iridescent look adorning  
A hummingbird and smell the perfume drift  
From blooms, enjoy the hospitality  
A neighbor offered; there was time to play  
With tawny cat, to pause and read the three  
Letters the postman brought me, and to

pray,  
And name the things about you I adore.  
Not all I planned to do, yet, strangely, more!  
MAY 1954

• See San Francisco's world-famous bridges



## See San Francisco

### ON YOUR WAY TO LOS ANGELES

Take Southern Pacific's fine, fast Overland Route trains to San Francisco...stop off and visit this gay, cosmopolitan city...then complete your trip to Los Angeles on S.P.'s California *Daylight*, the luxurious, scenic streamliner with the bargain coach fares! You'll see California's mountains and valleys, *plus* 113 miles of beautiful Pacific surf.

S.P.'s *Daylights* give you foam rubber reclining Chair Car seats...huge picture windows...economical Coffee Shop...Tavern Car for refreshments and congenial company. Your seat is reserved.

So the next time you go to Los Angeles, see the magic city of San Francisco—then see California by *Daylight*.

For information and reservations for your California trip, call at our Salt Lake City Ticket Office, or write T. E. Hewitt, General Agent, 14 South Main St., Salt Lake City 1.

AMERICA'S MOST MODERN TRAINS



# S.P.

• See the quaint cable cars and breath-taking hills



# Melchizedek Priesthood

## Melchizedek Priesthood Teachers And Doctrine Classes

### REVELATION COMMANDING PRIESTHOOD HOLDERS TO STUDY THE GOSPEL

IN ONE of the most remarkable revelations received by the Saints in the latter days, the Lord commanded the Melchizedek Priesthood holders to study diligently the gospel of Jesus Christ. This revelation, received on December 27, 1832, is known as the "Olive Leaf." As part of the instructions contained therein, the Master declared the following to the priesthood holders of the Church:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which will shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D. & C. 88:77-79, 118.)

### MELCHIZEDEK PRIESTHOOD DOCTRINE CLASSES

*First: Prescribed course of study to be followed*

Acting in accordance with the foregoing commandment, the First Presidency of the Church and their associates, the other General Authorities, have throughout the past years prepared courses of study to be pursued diligently by Latter-day Saints holding the holy Melchizedek Priesthood. Continuously, instructions have been for Melchizedek Priesthood members to study carefully and faithfully the prescribed course of study and not go off on tangents by creating or selecting their own courses of study. It is very important that a uniformity be maintained throughout the Church.

*Second: All Melchizedek Priesthood groups are to hold doctrine classes weekly*

It is also a standing instruction in the Church for all groups of high priests, seventies, and elders where the members of the quorums of the priesthood live in more than one ward to hold priesthood doctrine class weekly, and once each month hold a quorum meeting at some hour other than the time the group meetings are scheduled. In cases where all of the quorum members reside within a single ward, one of the regular weekly meetings may be used for a quorum business meeting while the other weekly meetings will be devoted to studying the gospel of Jesus Christ, as prescribed in the official course of study. HIGH PRIESTS, SEVENTIES, AND ELDERS

### ARE ADVISED TO HOLD THEIR PRIESTHOOD DOCTRINE CLASSES SEPARATELY

Furthermore, it is recommended that every high priests' group, seventies' group, and elders' group, that has at least five or six or more members living in a ward hold its group meetings separate from other Melchizedek Priesthood groups. In other words, it is inadvisable for the seventies to go into the elders' classes to receive instructions; nor is it desirable for the elders to go into the seventies' classes. Neither is it for the best good of all concerned for those groups to unite with the high priests. Only in cases where there are fewer than five members of a Melchizedek Priesthood group living in a certain ward would it be advisable for them to unite with other Melchizedek Priesthood groups in studying the gospel.

Among the reasons for such a rule is that it will greatly increase the attendance and activities of each Melchizedek group and quorum by holding their classes separate from each other. Also, it would develop more leadership in each of the various groups of elders, seventies, and high priests by holding their own separate meetings and not riding on the shoulders of other Melchizedek Priesthood groups.

Thus, the General Authorities of the Church strongly urge that high priests, seventies, and elders hold their separate doctrine classes weekly, for the purpose of studying the gospel of Jesus Christ.

### FORTY-FIVE MINUTES' TIME TO BE ALLOTTED TO THE WEEKLY DOCTRINE CLASSES

The General Authorities of the Church urge all stake presidencies and all bishoprics to arrange the weekly priesthood meetings so that all Melchizedek Priesthood classes will be provided with at least forty-five minutes each week to devote to the study of the gospel of Jesus Christ as prescribed in the Melchizedek Priesthood course of study.

### QUORUM PRESIDENCIES ADVISED NOT TO USE WEEKLY DOCTRINE CLASS INSTRUCTION TIME FOR BUSINESS

Presidents of Melchizedek Priesthood quorums should remember that class instruction time of the weekly priesthood meetings should not be used for giving out notices and conducting business which should be presented on other occasions. In fact, the quorum meetings which are held monthly are primarily business meetings; and as far as possible quorum presidents should carry forward all quorum business during the regular monthly quorum meetings. Competent teachers should present the lessons and be given sufficient time to do so.

### BISHOPRICS ADVISED NOT TO INFRINGE ON MELCHIZEDEK PRIESTHOOD CLASS INSTRUCTION TIME

In order that the priesthood quorums and groups may not be robbed of any of their class instruction time, it is suggested that bishops restrict the opening exercises of priesthood meetings to a minimum in length. Business items should be dispatched quickly. Bishops should remember not to take too much time in giving out notices and in discussing matters of a general nature, for by doing so

THE IMPROVEMENT ERA

they thereby deprive the priesthood members of time which should be devoted to the study of the gospel of Jesus Christ in the classrooms. The fact is recognized that bishops have a certain amount of business which must be presented in the weekly priesthood meetings; nevertheless, the suggestion is made that only those problems that pertain to those in attendance be considered in the priesthood meeting and other problems presented at their appropriate time and place. Bishops should be extremely conscious of the value of time and the importance of the gospel lessons which have been prepared for the Melchizedek Priesthood classes.

#### BISHOPRICS ADVISED NOT TO USE CLASS INSTRUCTION TIME FOR WARD TEACHERS' REPORT MEETINGS

In certain wards, the custom has been established of holding a ward teachers' report meeting on one Sunday each month during the time which should be devoted to the studying of the gospel of Jesus Christ by the priesthood groups or quorums. It is advised that such a practice be discontinued. Certain reasons make such a practice inappropriate. In the first place, some of the priesthood members may not be ward teachers and, therefore, they have no particular interest in the report meeting. In the second place and of vital importance, such a practice takes the class instruction time once a month away from Melchizedek Priesthood members, thereby making it impossible for them to complete the prescribed course of study. It is recommended, therefore, that ward teachers' report meetings be held on some occasion other than at the time that Melchizedek Priesthood members are supposed to be studying the course of study outlined for them.

#### TEACHERS OF MELCHIZEDEK PRIESTHOOD DOCTRINE CLASSES

##### *First: Selecting the Teachers*

The quorum presidencies should select the teachers of their classes with great care. The best-qualified men as teachers in the various quorums and groups should be assigned to that work.

##### *Second: Qualifications of the teacher*

Following are a few suggestive qualifications that a man should have who is assigned to be a teacher of a Melchizedek Priesthood doctrine class: MAY 1954

first, he should be an individual who has a strong testimony of the gospel; second, he should be a man who has the ability to instill faith in the hearts of the priesthood holders and not place there skepticism and doubt; third, he should be a studious person who will make thorough preparation of the lessons; fourth, he should be a dependable man who will attend priesthood meeting every time or have a substitute teacher (well prepared) there in case he cannot attend; fifth, he should be a man who is living the gospel so his teachings will be by example as well as by precept and thereby be effective in the lives of the priesthood holders; sixth, he should be a man who loves teaching and is at heart a natural teacher; seventh, he should be a man who is sound in judgment and in his doctrinal conceptions, and thus he will be a man who will not teach false doctrine. Quorum presidencies should guard against false doctrine being taught in the priesthood classes.

#### SUGGESTIONS TO THE TEACHERS

##### *First: Teachers assignment of great importance*

To be a teacher in a Melchizedek Priesthood doctrine class is one of the important callings in the Church. More than a hundred years ago, when God was restoring the true gospel to earth through the Prophet Joseph Smith, he announced that "a marvelous work . . . was about to come forth among the children of men," and emphasized the worth of human souls. He declared that one of the most worthwhile works that any one could be engaged in was to teach the plan of salvation to mankind. This declaration certainly includes

President McKay says:

The strength of Zion rests in the authority of each individual who holds the priesthood. Each man is responsible for that authority he holds, responsible to magnify it.

You who hold the priesthood and sense that divine authority and are partakers of the divine authority—if you live true to it and magnify that priesthood—I say to you that the gates of hell cannot prevail against you.

—PRESIDENT DAVID O. MCKAY  
*Gospel Ideals*, p. 183

missionary work and could well include teaching the gospel of Jesus Christ to priesthood holders. Therefore, any man who is fortunate enough to be appointed to teach a Melchizedek Priesthood class has the stupendous responsibility of guiding class members along the pathway of light and truth, a pathway which leads one back to the presence of God.

##### *Second: Teachers must have an abundance of faith*

Except a man have an abiding faith in the restored gospel of Jesus Christ and in all the revelations and heavenly visitations pertaining thereto, he will fail in his calling as a teacher in a priesthood class. What should be the focal center of that faith? It should be faith in the Lord Jesus Christ, that he is indeed the Savior of the world, and the only name given under heaven whereby men can receive salvation and come back into the presence of the eternal Creator; also, faith in the fact that the Father and Son appeared to the boy Prophet and through that appearance opened the last dispensation of the gospel; again, faith in all the words of God which have come to us through the mouths of the holy prophets from the days of Father Adam to the Prophet Joseph and his successors, including our present prophet, seer, and revelator, President David O. McKay.

It is this dynamic faith which serves as a motivating force in teaching. Regardless of how learned a teacher may be, how extensive his vocabulary, or how profound his philosophical or scientific training, if he does not have a sincere faith in the facts heretofore mentioned, his teachings become shallow and lifeless. Insincerity or lack of faith on the part of the teacher can immediately be recognized by the class members; and that lack of faith in the teacher has the effect of killing faith in those who are being taught. Remember the warning given by the Savior: "It were better for him that a millstone were hanged about his neck, and he be cast into the sea, than that he should offend one of these little ones." (See Matt. 18:6.)

Each man who serves as a teacher in a Melchizedek Priesthood doctrine class should be in heart and soul, in every speech and act, the very essence of that faith which caused our Mormon ancestors to suffer persecutions, to be driven from their homes four

(Concluded on page 355)



# The Presiding

## Duties of Ordained Teachers

WE HAVE been asked to itemize the assignments which may properly be given to ordained teachers.

We must not begin on the premise that, when a deacon is advanced to teacher, he has been graduated from his former duties and responsibilities. We should never forget that advancement in the priesthood simply increases our obligations to serve. Priesthood responsibilities are "cumulative" as we advance from one office therein to another; they never diminish; they always increase, cumulatively.

Therefore, an ordained teacher is under the same obligation to pass the sacrament, when asked by those in authority, as he was when he was a deacon. It is the same with a priest, elder, seventy, or high priest.

Our first step in coping with the teacher's problem is to give no countenance to any feeling that he is relieved, in any measure, from his responsibilities as a deacon. We are not sound in any assumption that effective work among ordained teachers imposes the necessity for "make work" projects in priesthood work. If we proceed on any other premise, we will come to a dead end.

Then what may we ask of our ordained teachers?

1. That they cheerfully and willingly

fill any assignment as teacher, which they formerly filled as a deacon, when so assigned by those in authority.

2. That they be faithful as junior companions with senior companions from the Melchizedek Priesthood in ward teaching.

3. That ushering in the meetinghouse be done faithfully and efficiently.

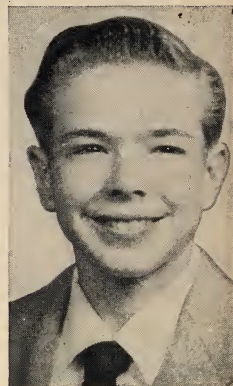
4. They may be asked to prepare the sacrament table, placing thereon clean linens, bread and bread trays, filled cups in water trays, and the card containing the sacrament prayers.

5. They may be assigned to take care of the properties of the sacrament service after the meeting, cleaning and storing them in full readiness for their next use.

6. Serve on committees (1) for increasing attendance, (2) for quorum socials, (3) for combined Aaronic Priesthood socials.

These are a few suggestions offered for whatever help they may be to our leaders.

We emphasize again that we must not assume that ordained teachers cannot be interested in this program "unless there is "something new" offered simultaneously with their advancement from deacons to teachers.



Gaylin Alvin Schofield

## Challenging Record

GAYLIN, now a priest in the Grandview Ward, Wilford (Utah) Stake, was ordained a deacon November 7, 1948 and has maintained a one hundred percent attendance record at priesthood and sacrament meeting since his ordination.

In 1950, Gaylin accompanied his parents to Denver for a vacation on the understanding they would return in time for him to keep his attendance record at the one hundred percent level.

Here is a splendid example of co-operation between parents and son.

## Who Is Your Ward Teacher?

"WHO is your ward teacher?" suggests you have probably answered the question when you mention his name. But your ward teacher is more than a person, else anyone could be so designated.

Your ward teacher, first of all, bears the priesthood. His priesthood authority carries the forceful implications of worthiness to be a teacher, a friend, a keeper of the flock, an exemplar.

Your ward teacher, when measuring up to his responsibilities, is kind, loving, sympathetic, understanding, patient, loyal, is not given to gossip, light-mindedness, evil speaking. He is trustworthy, honest, dependable, faithful.

Is this too much to expect of your ward teacher? It depends on who sets the standards. Does not our heavenly Father require these things of those who would teach? Which of the above-named virtues do you think the Lord would delete?

We are all human, of course, but we should not use this fact as a crutch, an

## No Exceptions Made In Award Requirements

A DEACON graduating from Primary, or a convert to the Church, may earn the individual Aaronic Priesthood award between the date of ordination and December 31 on a pro rata basis.

There are no other exceptions for any reason. Explanations as to why a young man did not quite qualify are unnecessary since the answer is always the same—the minimum requirements must be met on the basis of a twelve months average.

This is also true concerning the one hundred percent attendance seal—no explanations are necessary since no exceptions will be made.

We follow this procedure without variation as the only way in which we may be equally fair to all concerned.

excuse for failing to do our best in measuring up to these standards.

Your ward teacher is no exception—neither are those whom he teaches.

## Leaders Urged To Read Handbook

IT IS not difficult to know, from the questions we have to answer, that some stakes and many ward leaders are not making full use of the handbook. In almost all cases, we answer the question and then make reference to the page in the handbook where the answer is found.

Some stake committees spend time in each council meeting studying and reviewing the handbook.

Many bishoprics do the same thing during one or more council meetings each month.

Some enterprising bishoprics allow time for this worth-while procedure during Part Three of the ward Aaronic Priesthood leadership meeting each month.

THE IMPROVEMENT ERA



## Anniversary Greetings from the Presidency of the Aaronic Priesthood

THERE are 129,277 deacons, teachers, and priests in the stakes of Zion. Working with this vast army of Aaronic Priesthood bearers are approximately 2700 stake leaders and approximately 26,500 ward leaders.

To all bearers of the Aaronic Priesthood and to all stake and ward leaders in both Aaronic Priesthood programs, we send our greetings as we commemorate (May 15, 1954) the one hundred and twenty-fifth anniversary of the restoration of the Aaronic Priesthood.

We are grateful for our association with you in these great priesthood programs and for your examples of fidelity and devotion to the work of the Lord.

### THE PRESIDING BISHOPRIC

*Joseph B. West*  
*Thorp B. Isaacson*  
*Charles R. Buckner*

## New Award Records Being Established

To indicate our progress, we list the number of awards approved by the Presiding Bishopric during January, February, and March 1954 and the total number approved last year as follows:

	To April 1, 1954	Total Last Year
Individual Awards	13,148	15,183
Stake Awards	6	5
Ward Awards	275	266
100% seals	1,293	1,163

We are looking forward to the greatest year on record in our Aaronic Priesthood program.

### MINIDOKA (IDAHO) STAKE HOLDS YOUTH BANQUET AND DANCE

More than four hundred Aaronic Priesthood bearers and young women of corresponding ages, together with their leaders, were guests of the Presidency of the Minidoka Stake in their annual banquet and dance for young people.

Note (1) the rainbows on tables and (2) replicas of the Church temples in the center of the tables. These decorations comple-

mented the evening's theme, "A Rainbow of Ideals." The multi-colored rainbows indicated standards as follows: white for purity, canary for cleanliness, blue for honesty, lavender for humility, and red for courage.

It was emphasized that the living of these standards would prepare young people for temple marriage.



## HANDCARTS WESTWARD

(Continued from page 319)

Sister Tolliver's nice gray hair." He was back again just in time to hear the elderly lady making ready to divulge a dark secret, "The Oregon emigrants aren't so bad, but not as good as God's children going to Zion. But those gold diggers going to California—well, that's a different story." Lowering her voice she continued, "They are sons of Satan!"

The first night camp was made in

a park-like place. "I didn't think I had so many muscles to ache," Mrs. Garson sank onto the grassy bank.

SUPPER was over, and some were preparing for bed when a gust of wind came up. It was followed by a flash of lightning and whirling sheets of rain. All night the thunder bellowed, and toward morning the rain became more peaceful and finally ended just in time for the camp to arise. The sun came out warm,

and it did not take long to dry the bedding and clothing.

During breakfast someone called out, "The horses!"

There they were hobbling out of sight, over a nearby hill. "Run, boys, run, catch the trailing rope," called the captain. Widow Branton's son Bill was after them in a minute. Making a bridle of the trailing rope, he caught one of the horses and came driving them all back into camp.

"Some broke their hobbles and some are galled from running in fetters," he said.

All eyes were upon Captain Willie, for they knew his tender feelings for the stock. He in turn was looking at the would-be guard of the horses.

"You will be relieved of your responsibility, Adolf. We'll have trusty guards." He said just that, and no more. But he held no grudge and soon remarked, "Come, Adolf, boy, finish your breakfast. You're probably hungry after the chase."

The campfires, dying down to glowing embers, would soon be ashes. Their wagons and carts were hardly under way when a California-bound wagon passed them. The driver was expressing himself rather vehemently, "We'll kill every—red man on the plains, the—thieving varmints!"

The children stood wide-eyed in their tracks.

"You are a son of Satan!" retorted Jerry before Pamela who stood by, had a chance to clap her hand over his mouth. But it was too late; the words were out. Like a flash he was diving into the nearest wagon box, for he had seen a long whip sailing through the air and all but licking his bare feet. But the tension was over in a second, for the man guffawed loudly, "I guess the kid's right at that!"

"Ma," said Polly, "I'll swear that boy is losing all the manners he ever had before we are hardly out of civilization."

"It is harder on them than on us," Grandma Tolliver answered.

"They don't have enough to do," explained Mrs. Saunders. "Jerry loves to fix things for the wagon but that takes only a little while each day."

But Polly wasn't listening, she was silently noting that Allan was getting browner and more manly every day.



Science Building, one of the finest school laboratory buildings in the nation.



One of 16 new apartment buildings housing nearly 1000 women students.



McKay Building now under construction will add 38 classrooms, 110 offices.

## For a Growing Student Body— A Growing BYU Campus

Many new buildings have been constructed and more are being planned to accommodate the fast-growing student body at B.Y.U., as Church members the world over look to B.Y.U. as THEIR CHURCH UNIVERSITY. They know that here they can learn not only how to make a living but also how to live. There is room for you at the Church University. Plan now to attend.

Write the registrar for information.

# Brigham Young University

PROVO — UTAH

What was Florence, Nebraska, and now part of Omaha, was called "Winters Quarters" by the first contingent of pioneers under Brigham Young. Arriving at this place, Captain Willie said, "The Authorities in Salt Lake City have made arrangements for us to stock up with provisions here. It is the last frontier town before entering the real wilds of the west." Then members of the company immediately began the task of mending handcarts. In the evening there was a meeting of the leaders and other men of the company. Discussions arose as to the advisability of continuing on to the valley, or making of the place another "Winters Quarters," and remaining until spring. Big, kindly Millen Atwood, assistant to the captain, spoke thoughtfully, "It is the middle of August, and if all goes well, we will be in Salt Lake City before the snow flies."

"But if not, no telling what will happen," Elder Levi Savagè, who was returning from a mission to Siam and Ceylon, quickly rejoined. He then proceeded to depict unhesitatingly the hazards that might be encountered this late in the season. None had been over this route as many times as he had, or knew it so well.

The Church was on the principle of free agency and common consent. All important matters were brought before the body of the Saints. The result of the vote was, "Move on to the valley with, all possible speed."

Elder Savage spoke final words, "What I have said, I know to be true, but seeing that you are to go onward, I will go with you; I will help you all I can; I will work with you, and, if necessary, die with you. May God in his mercy bless and preserve us."

A solemn silence fell on the members assembled. The words were awe-inspiring, and Pamela heard Andrew Smith of the quaint little town of Linister in the glens of Ayrshire, Scotland, who had charge of one company, say, "These words should be preserved in the archives of time along with the beautiful expressions of Ruth's loyalty to mother Naomi."

"Archives, what an impressive word; I must write it down in my little black book," Pamela said.

*Flimsy* was a word frequently used these days in referring to the hand-carts. Andrew Smith had cut up a whole ox hide into strips to tie together the carts of the women under  
MAY 1954

his care. One of them, a pretty blond girl from the Cornwall coast, strolled with her friend, a sandy complexioned young woman named Hetty Thompson. They chatted about their home in England.

"Are you really glad to be taking this trip, Celia?"

"Why, yes, Hetty. The gospel is a light to my soul. You don't look so pert today, honey. What is troubling you?"

"I, too, believe in the gospel, but the fact is I live in dread—yes, terror—of the cold of these wastelands.

And I get weakhearted at the idea of hunger and starvation. It is something deep-rooted in me. We were very poor before you moved to our coast. Pa earned a slim living by salvaging seaweed and selling it for fertilizer. In winter the waves beat in great violence clear up to our cottage or I should say hovel. Sometimes we had very little to eat, and our fuel would run out and leave us cold as well as hungry. Even that wasn't so bad, but for years ma lived in fear that our house would be

(Continued on following page)

BRIGHAM YOUNG UNIVERSITY  
PROVO, UTAH

DEPARTMENT OF MUSIC

Palmer, Watkins and Clark Music Co.  
Salt Lake City, Utah

Gentlemen:

The Model 10 Baldwin Organ, which you installed in our new field house last year, has given us excellent service to date and most admirably meets the needs of our assemblies and other gatherings.

Yours truly,  
J. J. Keeler  
J. J. Keeler  
University Organist

JJK/zh



THE BALDWIN PIANO COMPANY, Dept. IE-54 • CINCINNATI 2, OHIO

BUILDERS OF: BALDWIN GRAND PIANOS • ACROSONIC SPINET PIANOS

HAMILTON VERTICAL PIANOS • BALDWIN AND ORGA-SONIC ELECTRONIC ORGANS

## HANDCARTS WESTWARD

(Continued from preceding page)

washed into the ocean with us in it. She never said as much, but a child has a way of knowing. She tried not to worry me. O don't misunderstand me, I had a happy childhood for the most part and loved the bold cliff scenery, and as I grew older, I helped Pa and we became well enough off for me to go away to

school, but these dreads remain. I hope to overcome or outgrow them."

It was the morning of the second of September. A heavy, driving rain had been falling. Some of the company were already awake when the guard announced, "Thirty of our best cattle and milk cows have been driven off by the Indians."

(Continued on page 354)



## NEW Large-Print Family BIBLE

Morocco-bound with large, distinct letter-perfect print, this Bible will serve young and old readers and remain a treasured book in both form and content.

\$19.50

Thumb Indexed Edition—\$20.50

## Large-Print Quadruple Combination

Book of Mormon, Doctrine and Covenants, Pearl of Great Price, and the Bible — all in a compact family edition, beautifully bound in leather and gold stamped. Large, readable type. \$27.50

## Deseret BOOK CO.

DESERET BOOK COMPANY

44 East South Temple, Salt Lake City, Utah

Please send the following books. Enclosed

you will find: ( ) check ( ) money order

( ) charge to my account for \$.....

Quantity TITLE Price

.....

.....

.....

Name.....

Address.....

City..... Zone..... State.....

Residents of Utah include 2% sales tax.

## The Scenes Move Swiftly

Richard L. Evans

IN THE ultimate sense no man and no set of circumstances can keep another man from what he has earned. As Emerson observed: "Persons and events may stand for a time between [us] and justice, but it is only a postponement. [We] must pay at least [our] own debt"—and, it should be added, we shall certainly at last, or sooner, receive our merited reward. And with life passing so swiftly, some of these so-called "ultimate" eventualities come sooner than we suppose. If we have approached or passed the halfway mark of the "normal" life of man, it is probable that few who were as old as we are now, when we were in our youngest years, are still living in this life. A generation has passed within our remembrance. And those who are now young, will, sooner than they suppose, see another generation pass. For dramatic evidence of it, turn back to a school yearbook of three decades or more ago, or turn to an old directory or an old group picture, and see how many already are among the missing. Thumb through old names in the news, and see how many have already gone the way that all men go. A sequence from *Hamlet* suggests the essence of the subject as the queen said to her brooding son: "Do not for ever with thy veiled lids seek for thy noble father in the dust"—to which the king added: "Your father lost a father; that father lost, lost his."<sup>2</sup> These sentences from Shakespeare suggest the swiftly moving mortal scene, the entrance of men from the off stage of the premortal past, across the lighted opening of life, and off into the wings of the eternities to come. The only rewarding way for mortal man to live is to live for peace and the assurance of eternal life and purpose. The rewarding way of life is to know and do and keep the commandments. The hard way, the unhappy way, is to run counter to conscience and counter to the commandments. The scenes move swiftly; the coarser worldly pleasures satisfy little and last not long. And as the stage, the setting, and the plots remain essentially the same, the players play brief parts and then move on to eternal scenes and settings, to be assigned the parts that they have prepared themselves to play, according to their deeds and desires.

<sup>1</sup>Emerson, *Essays on Compensation*.

<sup>2</sup>Shakespeare, *Hamlet*, Act 1, Scene 2.

"The Spoken Word" FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, MARCH 21, 1954  
Copyright, 1954

*color by you*

paint by PABCO

...and it's so nice to know  
that these colors have the  
durability to hold  
their fashion-freshness.



*Rose M. Miller*



PAINT • ROOFING • SIDING. ONLY PABCO COORDINATES ALL THREE!

PABCO PRODUCTS, INC. • SAN FRANCISCO, CALIFORNIA



## The NEW CURTIS Convertible Window

easy to clean inside or outside

What's different—what's new—about the window you see here? Just this: it's made of separate units which can be combined in almost unlimited variety to provide practically any style of window arrangement — any kind of ventilation! The Curtis Silentite Convertible window represents an entirely new idea in window beauty — window comfort! Best of all, these Curtis windows are priced for modest budgets!

**MORRISON-MERRILL & CO.**  
Building Materials Distributors



UTAH STATE  
AGRICULTURAL COLLEGE  
1954 SUMMER SCHOOL  
June 7 — July 16  
July 19 — August 20  
Send for YOUR catalog now.

## Handearts Westward

(Continued from page 352)

Colleen Branton looked helplessly at her sleeping brood, now deprived of the life-giving fluid from the brindle cow, Betsy.

Brother Andrew Smith and Joseph Elder were selected to remain behind and hunt for the stolen stock. They found them and made a heroic attempt to get them back, but only by riding hard for two hours did they escape with their lives.

One day the company came upon mutilated bodies which were recognized as members of the Colonel Babbit party which had passed them on the road. The colonel was not with the party at the time, but was later slain by the Cheyennes.

With this event hardly out of their minds they saw a lonely man approaching. His eyes were sunken and lines deeply etched his face.

"I'm the only one of the Thomas Margetts company who escaped," he gasped. "Mrs. Margetts was taken captive after the redmen killed her husband and baby."

Captain Willie slowly shook his head, "Phil Margetts," he murmured. Looking kindly at the man before him he asked,

"And what is your name, sir?"

"Henry Banichter," came the answer.

(To be continued)

## When Shall I Marry?

(Continued from page 307)

in the mate selection of its youthful members and does much to assist them in making this important decision.

The missionary system provides opportunity for the development of independence. A returned missionary or a person who has been away from home to attend school usually has less difficulty adjusting to marriage than one who has not. Two or more years away from home should aid the youth to be prepared to make the complete break later at the time of marriage. The scriptures say, "But from the beginning of the creation God made them male and female.

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh: so then they are no more twain, but

THE IMPROVEMENT ERA

one flesh." (Mark 10:6-8.) Thus the scriptures make plain that independence from parents is necessary.

Again, the Church lays a great deal of emphasis upon the enjoyment of the home. It is suggested that each family observe home night. Such a practice fosters understanding and fellowship in the home.

When young men and women are ready for marriage, they should be strong and pure and ready to enter into this holy union for time and eternity. Their friendship and courtship should have been wholesome. Their ideal should be to contribute their all to the rearing of a large, happy, successful family which is devoted to the building up of righteousness in this world and in the world to come.

All these and many other factors should be prayerfully considered when answering the question, "When should I marry?" Marriage is too important to be considered hurriedly or lightly. Young people will do well to approach these problems sincerely, earnestly, and hopefully. Happiness is a reward to the deserving and does not grow out of emotional excitement. Live and prepare for happiness which comes from participation in a happy, healthy, Latter-day Saint home.

## Melchizedek Priesthood

(Concluded from page 347)

or five times, and to migrate westward more than a thousand miles and establish an empire in the heart of the great western desert.

Furthermore, the teacher, through humility, prayer, and righteous living, should gain for himself that sublime faith which is more powerful than wealth, worldly knowledge, or exalted position; and through that faith will come a motivating force in his teaching which will cause those whom he instructs to know for a surety that he is proclaiming the words of eternal life, that he is a teacher of that light and truth which brings everlasting joy to those who accept it.

*Third: Teachers must keep the commandments*

Last but not least in importance, a teacher of a Melchizedek Priesthood class should keep all the commandments proclaimed in the restored gospel of Jesus Christ in order that his teachings might ring true and be effective in the lives of the class members.

MAY 1954



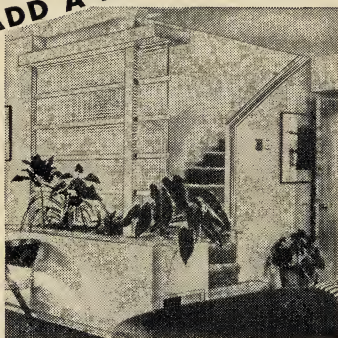
## Where Something's Always COOKING

Everywhere in the Intermountain West, The Salt Lake Tribune is one of the important keys to better life and better living. On the farm and in the cities, The Tribune conveys new ideas that mean lighter burdens and new, wholesome variety every day. Wise housewives look to The Tribune daily for new recipes to please their families and new ideas to lighten household duties. News for homemakers is just one of the outstanding daily features of the newspaper that binds together the Intermountain West.

## The Salt Lake Tribune

One of America's Great Newspapers

## A LITTLE Decorative Glass CAN ADD A LOT OF CLASS!



This panel of Blue Ridge Doublex Glass gives a cheerful, sparkling decorative effect, without sacrifice of light.

Patterned Glass adds charm and smartness in your home or office.

And — Decorative Glass is practical, transmits light . . . is NOT expensive.

Glass  
Bennetts

65 W. First South—21st South & 2nd West  
and Bennett's Branches throughout the  
Intermountain Country.

# Today's Family-

IRIS PARKER  
Editor

## Know Your LDS Cooks



Kate Mecham

Kate (as she is most often called) Mecham has seen the power of prayer demonstrated in healings and felt its power. She has a strong testimony of the gospel.

Her hobbies are gardening, handwork, sewing, and cooking. The Mechams have three sons, three daughters, and eighteen grandchildren.

They have just been set apart as local mission presidents of the Young (New Mexico) Stake.

### EDITOR'S NOTE

Sarah Katherine Brown Mecham was the first white baby born in Colonia Chuichupa, Chihuahua, one of the Mormon colonies in the Sierra Madre Mountains of Old Mexico. Her family was driven from Mexico at the time of the Revolution in 1912 and settled in the Mesa Valley in Arizona.

She is the wife of Lucian M. Mecham, Jr., who was an instructor and principal of the Juarez Stake Academy in Colonia Juarez. He was superintendent of the schools in the colonies for eight years. He was called to preside over the Mexican Mission from 1950 to 1953. They are now making their home in Farmington, New Mexico.

## Kate Mecham's Specialties Are Mexican

BEING a mission mother in Mexico gives one a chance to be a hostess, a Church officer, a marketing expert, a tour director, a nurse, and always a cook," says Kate B. Mecham, who endeared herself to all who served in or visited the Mexican Mission in the three and one-half years she and her husband, Lucian M. Mecham, Jr., presided over it. She loved every minute of it, too—working in the Relief Society, shopping for food at the colorful market, holding perpetual "open house." They never knew, at the mission home in Mexico City, just how many would be there for any meal, but she was prepared to feed any number. There

was a fair amount of sickness among the missionaries; she had a place to care for them. The maid in the mission home, a young Mexican girl, did not have an evening gown to wear to the Gold and Green Ball. Sister Mecham and one of the other women made a lovely dress for her—green taffeta trimmed with pink roses.

There are countless examples of her kind heart, her great love of the gospel, her ability to make a "home away from home" for anyone, but it is her culinary skill which particularly interests us at this time; we are pleased to pass on to you some of Sister Mecham's favorite recipes, both Mexican and American.

### Mexican Corn Bread

- 1 can cream style corn
- 1 cup yellow corn meal
- $\frac{3}{4}$  cup sweet milk
- 1 egg
- $\frac{1}{2}$  teaspoon salt
- $\frac{1}{2}$  teaspoon soda
- $\frac{1}{3}$  cup melted shortening
- 1 can (or more) green chili, cut up
- $\frac{1}{4}$  pound grated American cheese

Mix all ingredients to a smooth batter. Spread one-half batter in greased 8 by 8 by 2-inch pan. Cover completely with green chili and sprinkle with grated cheese. Add remainder of batter and sprinkle liberally with cheese. Bake at 400° for 30 minutes.

### Tamale Pie

- $1\frac{1}{2}$  pounds ground beef
- $\frac{1}{2}$  pound ground pork
- 2 tablespoons ground chili powder
- 1 teaspoon salt
- 1 pint tomato juice
- 2 garlic cloves, minced
- 1 large onion, chopped
- 2 quarts yellow corn meal mush made with meat stock or plain water, salt, and drippings

Fry ground meat a few minutes. Add onion, salt, and garlic, and cook until onion is tender. Add chili powder and mix well. Add tomato juice and enough water to make thin so it can simmer down on a low fire twenty to thirty minutes. Alternate layers of mush and meat mixture in a casserole dish and set in a larger pan of water to bake for one hour at 350°. Serve with following sauce.

### Tamale Pie Sauce

- 2 tablespoons drippings or shortening
- 1 tablespoon flour
- 1 small clove of garlic, finally chopped
- Chili powder (to taste)
- Dash of salt
- Tomato juice and beef stock (or water)

Melt fat and add flour; don't brown. Add seasonings. Then add enough tomato juice and beef stock (or water) to make a thin sauce. Serve over hot tamale pie.

### Johnny Mezzetti

(Main dish for buffet supper for 20)

- $2\frac{1}{2}$  pounds ground beef
- 1 green pepper, chopped
- $1\frac{1}{2}$  large chopped dried onions

(Concluded on page 358)

THE IMPROVEMENT ERA



for particular people...  
the special softness of facial quality twin-ply Chiffon

Chiffon Twin-Ply Tissues...multi-rinsed in  
pure Cascade snow water for added softness  
...greater purity...extra absorbency...  
especially made for particular people.

Baby Soft • Angel Pure • TWIN-PLY • Twice as Nice



Crown Zellerbach Corporation © 1954

**Milk-Rich**

# TABLE QUEEN BREAD

*gives you*  
**more FOOD VALUE**  
*for your money*

Each Pound Contains  
the non-fat milk  
solids of

**7 OUNCES OF MILK**



## Know Your LDS Cooks

(Concluded from page 356)

- 1 head celery, chopped
- 2 cloves garlic
- 1 small can mushrooms
- 1 cup chili sauce
- 3 cans tomato soup
- 1 can arturo sauce (if available)
- $\frac{3}{4}$  can pimento
- 4 ounces stuffed olives
- 3 pounds noodles
- 1 pound grated cheese

Braise garlic in a little fat. Remove and braise meat. In another pan braise onions, mushrooms, green pepper, and celery. Then add chili sauce, tomato soup, and arturo sauce. Boil noodles in salt-seasoned water till tender and add to vegetables. Add sliced olives and diced pimento for color. Simmer for fifteen minutes. Mix all together and put in casserole. Top with grated cheese and bake ten minutes at 350°.

### Sour Cream Fudge Cake

- 3 eggs
- $\frac{1}{4}$  cups sugar
- Pinch of salt
- 1 teaspoon vanilla
- 1 cup thick sour cream
- $\frac{1}{4}$  cups flour
- 3 tablespoons cocoa
- 1 teaspoon soda

Separate eggs and beat egg whites until stiff. Add sugar and beat five minutes. Add egg yolks, salt, vanilla, and cream. Sift flour and cocoa together and add to egg mixture. Combine soda with 1 tablespoon hot water, and add to batter. Pour into two greased 8-inch layer tins and bake at 375° for 45 minutes. Use sour cream, powdered sugar, vanilla filling.

### Orange Drink

- 2 cups orange juice
- 2 tablespoons grated orange rind
- 4 tablespoons lemon juice
- 2 cups sugar
- 4 cups water

Dissolve sugar in water. Add other ingredients and freeze to mush. When ready to serve, fill glasses one-half to two-thirds full and finish filling with gingerale.



## PRIZE GARDEN, EGYPTIAN STYLE

by Justin M. Smith

**M**RS. IRENE W. KING, of Boulder, Utah maintains that, "To stir up the men, you must stir up the women first." And she is continually stirring people up to good works, as the improvements in her isolated community bear witness.

Knowing that the men would hear about it afterward, she arranged for a conservationist to lecture to the Relief Society. She had heard of written records of irrigation in the valley of the Nile River since before the time of Abraham; and that now more than one thousand people each square mile live there—the most dense population of any agricultural country on the earth. The Egyptians have achieved this by irrigating all their lands perfectly flat so there has been no erosion of their soil. In fact, there is a fraction of an inch of silt from the irrigation water left on their fields each year.

### LULLABY OF THE WIND

By Ruth K. Kent

**T**HE songs that whisper in the depth of night  
Across the rolling hills of ripening grain  
Are gentle footsteps of a dimming past  
That tread my wakefulness in calm dis-  
dain . . .  
Each step a memory, a dream to keep,  
Each song a voice. . . Remembering, I  
sleep.

So if the "Land of the Pharaohs" is not a barren waste after more than six thousand years of irrigation, the land around Boulder could last a long while, too. Mrs. King doesn't believe everything she hears, but this old idea seemed to be worth trying, at least in a garden.

With a shovel she diked her garden off in separate shallow basins. At the first irrigation she found that some of the basins were not as level as they had appeared to be. The water stood on the lower side and left the higher side dry. So she made another dike across the middle of such basins making two smaller, but more nearly level, in which the water stood all over.

(Concluded on following page)

# ZCMI



## the fitting gift for mother...

### Belle Sharmeers leg-size stockings

Whatever her leg type, mother wants to look glamorous in the most flattering nylons obtainable. And, with the perfect fit of Belle Sharmeers, she'll get greater beauty, and longer wear as well. Delightful colors of Heathermist, Parasol, Pebblestone or Wedgewood.

sheer 15-deniers **195**

ZCMI HOSIERY—Street Floor

brev—8 to 10½ for small legs  
modite—5½ to 11 for average legs  
duchess—9½ to 11½ for larger legs

**MAIL ORDERS TO MARGOT MANNERS, ZCMI**

Include 2¢ postage for each pair. Utah residents add 2% State Tax.

## THE BENNETT JUNIOR AUTOMATIC JUICER

This practical, modern juicer, designed for home use, produces a quality of rich, natural flavored juices from vegetables and fruits. It's quick, efficient, economical. Just turn on electric switch, feed fruit or vegetable, and "Junior" will extract the juice, expel the pulp. Quantities of cabbage, celery and carrot juice ready to serve in minutes.



**\$150.00**  
freight prepaid



Diameter, 7 1/2" height 13 1/2", net weight 19 lbs. Only four easy-to-clean parts: nylon feed chute, nickel silver cutter, nickel plated screen, stainless steel pan.

UL and CSA approved.

Also available: Bennett Automatic Juicer Model "B" for fountains, juice bars and institutions. \$275.00  
See your Diet or Health Food Store, or write to:

**The Bennett Company**

1028 Geary Street, Dept. E. San Francisco 9, Calif.



## THE TRUE ECONOMY OF LASTING SATISFACTION

Leading churches all over America offer testimony to the true economy of long service and lasting satisfaction, as achieved in Bodiform pews, chancel furniture, architectural woodwork, and folding chairs by American Seating Company. Write to us in detail about your requirements.

DEPARTMENT 1169

**AMERICAN SEATING COMPANY**

World's Leader in Public Seating  
901 Broadway N.W., Grand Rapids 2, Michigan

## To Bishops and Stake Presidents

A group of Hawaiian entertainers will leave Honolulu June 22nd to tour the western states. The purpose of their tour is to entertain for Church benefits. If you need a good show to boost your building fund, contact . . .

**L. E. CLISSOLD**

56 So. Main St. — Salt Lake City, Utah

Her husband, Clyde King, teased her, "Are you sure that is just the way the Egyptians did it?"

Very much pleased with her new system, Mrs. King found that by filling each basin she was sure of a thorough irrigation, because the water had no place to go but down into the soil. And in less than an hour the whole garden could be irrigated.

Before changing her system of irrigating, Mrs. King had to set small streams of water in each furrow and let them run a long time to be sure

to get enough moisture into the ground. And then she wasn't sure.

She had plenty of water; she used all she wanted of the stream her husband used on his fields; so the water that ran to waste off the bottom of the rows hadn't cost her anything. But she likes the saving in time and attention and work that her new "Egyptian" system affords her.

Of course, she has to keep the weeds pulled, no matter how she irrigates. But she claims, "It is the best garden in the valley."



*If I Were in My Teens*

by David S. King

SECOND ASSISTANT GENERAL SUPERINTENDENT, YMMIA

**R**ECENTLY I climbed to the top of a high peak in the midst of the Wasatch mountain range. I started my ascent in a wilderness of beautiful aspen and pine trees and then worked my way up into the higher regions of naked rocks and glistening snow. During the climb I purposely kept my eyes from wandering, so that the impact of what I saw from the summit could come suddenly upon me, in one burst of glory.

Standing finally on the top, I drank in the splendor of a three hundred sixty-degree panoramic vision. In a flash I could feel the floodgates of my inner soul overpowered by a surge of inspiration. For sixty miles and more, in every direction, I saw sharp, clean peaks lifting their proud heads above the little crawling things at their feet. At eleven thousand feet, I was in the presence of giants!

As I soaked up the beauty of this colossal natural Cinerama, I could feel every drop of pettiness drain out of me. I could see my life's plans and purposes come into sharp focus. I could discern, more clearly than ever before, the fixed beacons which constituted the guiding lights of my

life. At eleven thousand feet, heaven seemed very close.

We are all made in different patterns, but every normal person, regardless of his make, has some inner mountain peak toward whose summit he can turn in search of inspiration. He may find it through listening to a symphony, or gazing at a brilliant sunset, or admiring a painting, or walking alone through the forest. No matter who he may be, he will find his biggest peak when kneeling in the presence of God.

If I were in my teens, I would make it a point to go frequently to these mountain peaks of the spirit; and I would there fill my mind and soul with all of the dreams and plans and resolutions which they were capable of holding.

There are so many people today who have completely lost their directions and who can only drift about like a rudderless ship in a storm. In an age which boasts of so many transportation devices designed to carry passengers swiftly and comfortably from one place to another, it is amazing that so many people haven't the slightest idea where they are going. In the course

THE IMPROVEMENT ERA

of my profession I see countless youth starting out their lives in utter bewilderment. I see them foolishly throwing away the priceless treasure of a happy marriage, or of a precious faith, in exchange for some completely worthless bauble. In courts of law, in prisons, in hospitals, and even in morgues, I see what is left of the lives of those who couldn't quite find time to think things through and to decide for themselves what riches in life were worth fighting to keep.

If I were in my teens, I would make sure to take time out to plan my life to the best of my ability, realizing that in this sacred undertaking I could receive wisdom, which was not my own, from heaven. I would also realize, of course, that many of my plans would later be changed; but I would nevertheless make certain that early in life I had got my main compass-points straight.

If I were in my teens, I would make sure that my busy schedule did not crowd out of my life those priceless moments when, under the inspiration of some unforgettable beauty, I could stand, as it were, in the presence of God. I would systematically cultivate my love and appreciation for his handiwork, as a fortress against personal adversity. I would store up within my spiritual reservoirs the faith, determination, and idealism which would build my character stronger than the worst catastrophe that could possibly happen to me.

Finally, if I were in my teens I would go to the 121st Psalm, and would commit to memory, and would build my life around those simple but eternally meaningful words: "I will lift up mine eyes unto the hills, from whence cometh my help.

"My help cometh from the Lord, which made heaven and earth." (Psalm 121:1-2.)

## BENEATH THE DAYS

By Arthur Wallace Peach

**B**ECAUSE the rose fades, beauty does not die; Though the song ends, the singing heart remains; Beneath bare fields, the hidden harvests lie; Stars shine above the midnight's wind-swept rains.

He will look on life with eyes serene  
Who looks beneath his days to truth un-  
seen!

MAY 1954

## UTAH'S FIRST CHARTERED SAVINGS BANK

### LOANS FOR REMODELING RENOVATING DECORATING YOUR HOME



**Fast  
Friendly  
Service  
Lowest  
Rates**

## ZION'S SAVINGS BANK & TRUST COMPANY

DAVID O. McKAY, PRESIDENT  
South Temple & Main, Salt Lake City • Member Federal Deposit Insurance Corp.

1. CAN I TRAIN MY CHILD TO OBEY ME WITHOUT BREAKING HIS SPIRIT?
2. How can I teach him good manners—help him acquire a winning personality?
3. How early must I start preparing my child for school?
4. If my child has hidden talent, how can I discover and develop it?
5. What can I do now to assure him success in life?

## My BOOK HOUSE

### HOW CAN YOU BEST FIT YOUR CHILD FOR THE YEARS AHEAD?

There is an answer to these questions and to all the other perplexing problems which every conscientious parent faces daily. Why not let us help you? You'll find it lots of fun and exciting too! Send the coupon today for the revealing booklets, "SO LITTLE TIME." You will also receive a delightful story for your child.

**FREE!**

For your guidance in preparing your child for life—a helpful booklet, "SO LITTLE TIME," together with a colorful story-booklet for your child. Yours for the asking!

**OPPORTUNITY.** We train high type women for well paid, interesting sales and executive positions. For information, write Mrs. Dorothy Wilson, Box 287, The Book House for Children, Chicago 1, Illinois.

**MAIL THIS COUPON NOW!**

The Book House for Children  
300 N. Michigan Avenue, Dept. 1E-54 Chicago 1, Illinois  
Please send me—FREE—the booklet, "SO LITTLE TIME"—together with the child's story book gift.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
Children's Names \_\_\_\_\_  
and Ages are \_\_\_\_\_

GUARANTEED BY AUTHOR OF "SO LITTLE TIME" Guaranteed by Good Housekeeping Magazine

GUARANTEED BY PARENTS' MAGAZINE



*The best graduation gift in the world:*

## THE OFFICIAL L. D. S. MISSIONARY BIBLE

### IT CONTAINS:

Complete King James Version  
of the Scriptures  
The Church's Official Ready  
References  
Authoritative Cambridge Concordance  
Bible Dictionary  
Center References  
Bible Atlas  
Ruled paper for notes

It is printed on pure milk-white India paper by the Cambridge University Press, known the world over for quality Bibles. The type face is the famous 'Cameo,' sharp and clear. It is bound in the finest Persian Morocco leather, handsome and sturdy for a lifetime's use.

MISSIONARY BIBLE—MB3—\$11.00

*At your local bookstore or from*

**THE DESERET BOOK COMPANY**

44 East South Temple Street, Salt Lake City 10, Utah

## KOOL BREEZE PATIO COVERS FOR YOUR "OUTDOOR ROOM"

- Pre-baked colors—mirror-like finish
- Patented' light-filtering feature!
- Designed for YOU!
- Built to last a housetime!



**FREE**

Colorful, illustrated ideas and suggestions on  
KOOL BREEZE awnings for home, patio and business.

Send to:

Name.....

Address.....

City.....

State.....

## KOOL BREEZE AWNING CO.

1118 SOUTH STATE STREET  
SALT LAKE CITY, UTAH

## Four Visits to Hopiland

(Continued from page 305)

of the rock cliff—sandstone swept clean by the wind, and quite level—then she would beat the vines with a stick forcing from their pods the lima beans. After a time she would arise and grasp the pile of vines in her hands and shake them fiercely, the beans rattling out to the ground below, whereupon the vines were cast aside in a pile to be used later for other purposes such as feeding goats and burros. The beans were carefully swept into a container.

I talked to Belle concerning this process and said to her, "I suppose this is your crop you are harvesting?"

"No," she said, "this is the crop of Phoebe. She cannot harvest her crop, and so my friend and I are harvesting it for her."

My mind skipped across the gulf of the cliff to the bedridden Phoebe whom we had just visited. Here was her fellow Church member engaged in voluntary welfare work without being coached. Undoubtedly, she and her people had practised this sort of co-operation for hundreds of years. She was harvesting the crop of her sick friend, asking no pay and receiving the reward of those who are charitable toward those who cannot help themselves.

"Surely," I thought as I contemplated this scene, "the gospel is for all people, and its principles have softened all people throughout countless generations, even though they might not have had the truth in regard to the nature of their heavenly Father."

Here was Christian charity more simply expressed than anywhere I had ever seen it. This is how Church welfare operates in the village of Hotevila atop Third Mesa in Hopiland, Arizona.

### IV

OUR final visit was made to Moencopi, a Hopi village adjacent to the Indian Service headquarters at Tuba City. There we were invited to dinner by three families of Hopis, most of them members of the Church. Into the well-kept, two-roomed house of Willie and Mary Numkema we entered for the most delightful evening I have spent in a long time.

We were introduced to Sisters Esther Bilagody and James Sonny,

THE IMPROVEMENT ERA

who were helping with the entertainment.

The spotless floor in the main room was spread with a tablecloth and on the cloth were most of the foods of which we were to partake—vegetables, fruits, and in one dish a stack of the most delicious tamales I have ever eaten. There were large plates stacked high with *piki*, the blue corn bread of the Hopi.

The charming hostess explained to us that they had thought at first of serving the meal at a table, for they have adopted the white man's custom of using a table, but on second thought they thought it better to serve the meal in the ancient Hopi fashion, on the floor. They showed us how the women sit to eat the meal. They kneel on both knees, their weight evenly distributed, sitting on their ankles and heels. The men kneel on the floor on one knee, usually the left knee, their right arm resting on the flexed thigh of the leg which is not on the floor. They explained to me that the women sit that way because they are at home, but the men kneel on one knee so they can rise quickly if any danger threatens their home or their loved ones. This has been a Hopi custom for hundreds of years and is still indulged in whenever the Hopis eat with the floor for a table.

As we began the meal, Willie Numkema, James Sonny, and Mark Quashera entered. They had been delayed by other affairs. Kneeling in Hopi fashion, they soon were helping with the animated conversation, meanwhile stowing away liberal helpings of the delicious food. All were laughing, talking and eating at the same time. It was a very happy occasion, and a fitting close to a most pleasant day. Later we drove away through the desert, the soft moonlight etching the lovely scene upon our memories.



## FAMILY TRADITION



THROUGH THE YEARS, delicious Instant Postum has become a real tradition in thousands of *Improvement Era* families. Young and old alike share in the enjoyment of Postum's hearty,

grain-rich flavor. And you will, too. So why not join the ever-growing family of *Era* readers who serve caffeine-free Postum? Get a jar today. Instant Postum — at your grocer's.

CONTAINS NO CAFFEINE  
OR OTHER DRUG



A Product of General Foods

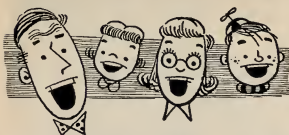
MADE INSTANTLY  
IN YOUR CUP

Tastes  
so good!



That good  
MORNING  
MILK

## SOME LIKE COLD CEREAL SOME LIKE HOT CEREAL



... THEY ALL LIKE

### ALL-O-WHEAT



The cereal that's  
tripled in popu-  
larity in one  
year.

All-O-Wheat has all of wheat's natural vitamins  
for longer lasting energy. Serve it with cinna-  
mon, sugar, and cream. You'll love its delicious  
whole wheat flavor.

For All the Family . . .

All Year Round

### ALL-O-WHEAT

OGDEN, UTAH

## A CENTURY OF Leadership

Write for information  
on type of organ  
in which you  
are interested.



## Estey

PIPE ORGANS  
REED ORGANS

ESTEY ORGAN CORP., BRATTLEBORO, VT.

### HOTEL LANKERSHIM

7th & BROADWAY

ROOMS WITH BATH

From \$3.50 Single — \$5.00 Double  
New Dining and Supper Rooms

IN THE VERY HEART OF  
LOS ANGELES



Uncrackable . . . mounded  
to look like glass. Light-  
weight, noise free. Econo-  
mical. Standard height.  
Order from your dealer.

SPECIAL OFFER

Mail \$1.00 for trial lot of  
one dozen sent postpaid.  
55 Sudbury St., Boston 14, Mass.

*Sudbury*  
BRASS GROUP, INC.

## George O. Morris

(Concluded from page 294)

His life of devotion is well-known to  
all who have worked in Mutual.

He was released in 1948 to become  
president of the Eastern States Mis-  
sion, where he was serving when he  
was called as an Assistant to the  
Council of the Twelve in October  
1951.

A friend of youth always, he once  
served as a member of the Explorer  
committee, National Council, Boy  
Scouts of America; as vice chairman,  
Region 12, Boy Scouts of America,  
and he holds the Silver Antelope,  
high Scout leader award, for his  
service to the boys of that organiza-  
tion.

Long active in civic affairs, he  
served as executive chairman of the  
"This Is the Place" Monument Com-  
mission and had in charge the erection  
of that monument in the mouth of  
Emigration Canyon. His civic life  
also includes executive vice-presidency  
of the Utah Pioneer Trails and  
Landmarks Association and service on  
the Community Chest board as well  
as on the Travelers' Aid board, where  
he served as president for many years.  
He has been active in the Sons of  
Utah Pioneers.

He was born in Salt Lake City, the  
son of Elias and Mary Lois Walker  
Morris. He married Emma Ramsay  
on June 29, 1905. To them were  
born three daughters, Mrs. Margery  
Woods, Marion Morris, and Mrs.  
Helen Stewart.

When Elder Morris was released  
as general superintendent of the  
YMMIA in 1948, THE IMPROVEMENT  
ERA said of him:

"By heritage he enjoys the quali-  
ties of the Welsh and the English,  
for his father was Welsh; and his  
mother, English. He has a delight-  
fully quiet sense of humor that he  
inherited from the Welsh, and this  
strikes home when situations need to  
be lightened by a deft touch. His  
gallantry and courtesy are innate  
and have made it a delightful experi-  
ence for those who have been privi-  
leged to accompany him on conven-  
tions and other assignments of the  
MIA. His consideration and interest  
have been of great import, and he has  
made what might otherwise be stren-  
uous trips enjoyable excursions. . .

"Blessed with an innate dignity,  
Elder Morris has brought respect to  
the organization which he heads. Re-  
straint is his keynote. He is always

the gentleman, always the noble-  
man."

For years as managing editor of  
THE IMPROVEMENT ERA Elder Rich-  
ard L. Evans worked almost daily  
with Brother Morris who was then  
general manager of the ERA. Re-  
cently Elder Evans sent a birthday  
greeting to Elder Morris, which said  
in part:

" . . . I learned to love you for  
your courage, your encouragement,  
and your devotion to one great  
cause—the cause of truth. You left  
your business without counting the  
cost, and set aside your own con-  
venience and came to sit down with  
us whenever we needed you. I never  
knew you to place any question before  
this one: 'What is the right thing  
to do?'"

And now, as the membership of  
the Church welcomes Elder Morris  
as a member of the Council of the  
Twelve, perhaps we can join Elder  
Evans in the continuation of his per-  
sonal tribute: "May you have peace  
and long extended useful years in  
health and in happiness, and every  
blessing, this day—and always."

## Two New Books

(Concluded from page 291)

his speeches; and his illustrations in-  
tensify his glorious message. To a re-  
markable degree Matthew Cowley's  
vibrant personality and striking voice  
are captured in this volume.

This book will speak stirringly to a  
generation that knew him and will pre-  
serve his messages for generations to  
come, and it will speak alike to those  
within the Church or out of it.

The great human quality that en-  
deared Elder Cowley to everyone who  
knew him is found in great abundance  
throughout the addresses.

Dr. Adam S. Bennion's Foreword to  
the book is pertinent:

"There was only one Matthew Cow-  
ley.

"Gifted with great faith—with broad  
human sympathies—with rare affection  
for all men, but particularly for the  
unfortunate and recreant—with that elo-  
quence which speaks from the heart:  
to the heart—with unquestioned loyalty  
and devotion to the Church and to Him  
who restored it—with power to bless  
and to heal. . .

"Punctuate all these attainments with  
a delicious and spontaneous humor and  
you have a rare soul.

"The time spent in the reading of  
these sermons will put a lump in the  
throat of the reader and a new urge  
in his life."

THE IMPROVEMENT ERA

## LDS Hawaiian Colony

(Continued from page 315)

It was also agreed that each of the stockholders would be given a city lot when the new town was surveyed; that the lots fronting on the town square would be reserved for possible public uses; that a combination meetinghouse-schoolhouse, twenty feet wide and thirty feet long, would be built; that arrangements would be made to homestead lands adjoining the ranch under the Desert Land Act and Tree Culture Act; that negotiations would be entered into to buy a sawmill which was located in the Stansbury Mountains immediately east of Skull Valley; that the company would render such aid as it could to the colonists in building their houses, as a loan; and that the company would obtain a seal with the motto, "The Rising Sun," in Hawaiian characters.<sup>2</sup>

Company officers managed to buy the sawmill and appurtenances for \$1,500.00, paying for it with funds received from the sale of property of Hawaiians who had signified their intention of participating in the venture. Elder Mitchell surveyed the townsite. Everything thus arranged for the reception of the colonists, the First Presidency requested the president of Tooele Stake to call upon the Saints of his stake to furnish teams and wagons to take the Hawaiian Saints and their effects from Salt Lake City, to which they had previously gathered, to the newly-established Iosepa, in Skull Valley. On August 28, 1889, forty-six Polynesian Latter-day Saints arrived in Skull Valley to begin a new life.

The land was apportioned, as in ancient Israel, by drawing lots. Each adult male and each widow were permitted to draw, and two weeks after their removal to the Hawaiian colony, all were reported to be "feeling well" and happy. A branch of the Church was set up, and the various quorums and auxiliary associations were organized. A short time later the land was dedicated by President Wilford Woodruff in the English language and by President Joseph F. Smith in the Hawaiian language. Houses were built; the schoolhouse was completed; and a general store was constructed.

An irrigation system was soon constructed, using water from springs

<sup>2</sup>Diary of L. John Nuttall, August 8, 1889. A typescript of this diary is in the Brigham Young University library.

(Continued on following page)

## Opportunities Unlimited at EVENING SCHOOL

Make use of leisure hours on  
Monday and Thursday evenings.

**YOUR FUTURE MAY LIE IN THESE MINUTES**

**ENROLL NOW**

These and many other classes open for evening study:

- HY-SPEED LONGHAND
- GREGG SHORTHAND, SIMPLIFIED
- CPA COACHING
- TYPING AND OFFICE MACHINES

Our placement department gets scores of calls for jobs starting from \$175 to \$250 for qualified personnel. Prepare yourself for one of these important jobs.

Call or write for further information . . .

BRIGHAM YOUNG UNIVERSITY  
**L.D.S. BUSINESS COLLEGE Branch**  
70 NORTH MAIN • SALT LAKE CITY

### FOR MOTHER'S DAY

and for any happy  
occasion—there is no finer  
gift than a beautiful

**Oxford Bible**

For the unparalleled beauty of the Authorized King James Version, and for the unsurpassed quality developed by nearly three hundred years of skilled craftsmanship, give an *Oxford Bible*—and give added joy to a happy day.

America's  
Gift Bible  
Since  
1675

At your booksellers \$1.95 to \$300.



### WE OFFER...

A COMPLETE  
ENGRAVING SERVICE

From Missionary Portraits to the Largest  
Catalogues.

Mail Orders Given Prompt Attention

**UTAH ENGRAVING CO.**

113 Regent St.

Salt Lake City, Utah

### IN USE for SEVENTY-FIVE YEARS

Aids in treatment of Canker, simple  
sore throat and other minor mouth  
and throat irritations.

**HALL'S REMEDY**

Salt Lake City, Utah

### FLY TO OLD EUROPE!

Now, new, low, air  
Tourist rates!

Fly into the old world  
charm of fascinating  
Europe. Let us take care  
of all your travel ar-  
rangements at no addi-  
tional cost to you.

Call, write, or phone  
today for all details.



**UNIVERSAL TRAVEL  
SERVICE, INC.**

TEMPLE SQUARE HOTEL  
Salt Lake City, Utah  
Phone 5-5924 or 5-6552

### FREE!

16 MM. SOUND FILMS  
for

M.I.A., Boy Scouts, Special  
Interest or other groups.

275 TITLES TO CHOOSE FROM

For Information or Catalog  
Write, Wire or Call

**HILLAM'S**

54 P. O. Place, Salt Lake City, Utah  
Phone 3-5417

HEADQUARTERS FOR L.D.S.  
IN LAS VEGAS, NEVADA

**YE KING'S REST HOTEL**

526 SOUTH 5TH STREET  
Dr. Harold B. Foutz, Owner  
Edgar H. Foutz, Manager  
Beautyrest Mattresses Throughout

## KITCHEN CHARM

WAXED PAPER  
KEEPS FOOD  
FRESHER LONGER!



EXTRA  
WAXED FOR  
EXTRA  
PROTECTION!

BARGAIN  
PRICED  
TOO!



• POPULAR WITH MILLIONS  
OF HOUSEWIVES...  
AT ALL LEADING GROCERS



Direct Prices &  
Discounts to  
Churches, Schools,  
and all Institutions



Transport Storage  
Truck No. 75

### MONROE TRUCKS

For storing Folding Tables and Chairs  
the easy, modern way. Each truck  
handles either tables or chairs. Construc-  
tion of Truck No. 75C permits storage  
in limited space.

Church Units may direct their inquiries to the  
Church Publishing Department, 47 East  
South Temple, Salt Lake City 1, Utah.

**THE Monroe COMPANY**  
249 CHURCH STREET, COLFAX, IOWA



## LDS HAWAIIAN COLONY

(Continued from preceding page)

in the Stansbury Mountains. Lucern, beets, wheat, oats, barley, corn, potatoes, and squash were all raised. A reservoir was built and the water piped for house and garden use. The homes soon sprouted lawns, with borders of flowers and trees. After the first harvest, the Saints counted 1826 bushels of wheat, 1837 bushels of barley, 2267 bushels of oats, 400-500 bushels of corn, and an unspecified quantity of potatoes and squash. This production was divided among the laborers at the rate of \$30.00 a month for each person.<sup>3</sup>

Within three years after the initial settlement of Iosepa, the *Deseret News* published the following report of the president on the condition of the colony:

The colony is in a prosperous condition. Our crops are abundant, there being four hundred acres under cultivation in hay and grain. We have now gathered our first crop of lucern, amounting to over three hundred tons. . . . Our crop of wheat, oats and barley will reach about six thousand bushels. . . . We enclosed with cedar posts and wire fencing, last spring, 1600 acres, cleared off the sagebrush, and planted the new land with grain, vegetables and vines. . . . To the extent of about seventy-five acres. . . . The water supply has been abundant this season.

There are some few cases of sickness in the colony, but nothing of a serious character.<sup>4</sup>

This is the first mention of the problem of sickness and disease, which was to cause a high mortality rate among the people during the years to come. But apparently it was no serious worry in 1892, because in that very year plans were made to purchase and to homestead some of the surrounding lands to make expansion possible.

By 1901 there were about eighty Hawaiian Saints in Iosepa, all employed on the ranch and demonstrating, according to the report, "thrift, industry, and prosperity." Their granary on one occasion held 14,000 bushels. A decade later, when a prominent Utah historian, J. Cecil Alter, made a study of the colony, he wrote:

There are 1,120 acres practically all in use, and half as much more that is being brought under the magic wand of the Hawaiian irrigator. . . . Every Hawaiian in the United States who had come here to be nearer the Mormon people was given

the opportunity to go there and move into a house that was built for him, and his family, and work on the ranch at good wages, and have, besides, a large garden patch for his own use. . . .

Suffice it to say that to-day the several hundred folk there have water in their houses just the same as we have in Salt Lake City, and a power plant will sometime give them their electric lights. Their schools and meetinghouses are as good as the best . . . and since they grow their own food and raise their own animals, they are far better off than many farmers who have lived in this country all their lives. The Mormon people conceived the plan for them, and the Church made its perfection possible.

At a recent annual celebration there by Hawaiians, when President Joseph F. Smith, Governor William Spry, and other men of prominence attended, Lorenzo D. Creel, a government Indian official from Washington, who was studying the Indians in Tooele county at the time, rose before the great Hawaiian, uniformed audience, after having been shown all over the place, and with much feeling, said: "My friends, if this is a sample of the Mormon colonization work, the best thing the government of the United States could do, would be to assist them in every way possible."<sup>5</sup>

Despite these generally favorable reports, it appears that the colony was never fully self-supporting. And the Church found it necessary to make several appropriations to pay the salaries of the local Latter-day Saints who assisted the islanders.

The financial outlook of the colony became so poor by 1897 that serious consideration was given to a plan to rent the farm to a prominent stock-grower and have him hire the people. However, this was not done. The extent of Church aid, of course, was not known by such observers as J. Cecil Alter. They commented on the brilliant colonization efforts of the Hawaiians and their leaders.

Apparently, there was no market for the shares of stock in the company. It is probable that the disastrous depression of the 1890's, with its long period of declining farm prices, was responsible for most of the financial problems of the colony and the need for Church help. Other Church colonies required similar assistance. Certainly, the Hawaiian Saints did not lack the qualities of industry and frugality.

The eventual disbandment of the colony seems to have resulted in part from problems of health. The pros-

<sup>3</sup>Edna Hope Gregory, "Iosepa, Kanaka Ranch," *Utah Humanities Review*, 11 (January 1948), p. 4.

<sup>4</sup>*Deseret News*, July 13, 1892.

<sup>5</sup>Originally published in the *Deseret News* and re-published in Robert C. Webb, *The Real Mormonism* (New York: Sturgis & Walton Co., 1916), p. 140.

pects of the colony took a serious turn for the worse in 1896, when the county physician found three cases of leprosy. Two or three other cases developed later. The local history indicates how this problem was handled.

A house was built about 1½ miles south of the ranch house near a fresh water supply, and those afflicted with the disease were quarantined there. A flagpole was set up, and when something was needed from the outside, a flag was raised. The leprosy victims were treated at intervals by a doctor, but all died.<sup>6</sup>

The outbreak of leprosy was undoubtedly one of the reasons for the lack of enthusiasm of some of those participating in this colonization experiment. Even more serious from the standpoint of the production record of the colony, however, were the frequent outbreaks of milder forms of illness among the natives. Accustomed to island conditions, the constitutions of the Hawaiians, despite a fierce faith, did not adjust readily to the rigors of the burning heat of the summer sun and the driving winds and zero temperatures of the Skull Valley winters. The high rate of mortality is indicated by the large number of markers in the village cemetery.<sup>7</sup>

When Church officials announced to the group in 1915 that a temple would be built in Hawaii, that cash would be paid for all personal and corporate holdings in the colony, and that the Church would provide transportation back to the Islands for those unable to pay for their own, most of the colonists decided to return to their homeland. Most of the returnees settled on the Church plantation at Laie, Oahu. Many faithful Church members today are among the descendants of the Skull Valley Hawaiian pioneers.

The Church sold the ranch in 1917 to the Deseret Livestock Company, which moved some of the original buildings away and razed others to obtain materials with which to construct a ranch headquarters near the site of the old village. The ranch now produces hay and serves as a center for livestock grazing. The story of Iosepa is a story of hope, courage, and hard work.

<sup>6</sup>"Inventory of the County Archives of Utah: Tooele County," op. cit., pp. 30-31.  
<sup>7</sup>"Great sadness broke out when I. W. Kaulenamoku, already mentioned as the leader of the natives, died in 1899, at the age of 62. His grave, enclosed in an iron grill fence, and covered by a white marble tombstone, may still be seen at the Iosepa cemetery. See Nell Murbarger, "Utah's Tropic Island," Salt Lake Tribune, February 24, 1953.

MAY 1954



#### What you see and do!

Here's an exciting adventure into the heart of Old Mexico! Your escorted trip takes you to enchanting Mexico City... Puebla... Xochimilco with its Floating Gardens... Cuernavaca... Pyramid of Cholula... Taxco and many other fascinating attractions!

Send the coupon below for all the details about this wonderful Greyhound Mexico Tour. *Mail it today!*

GREYHOUND TRAVEL BUREAU  
107 West South Temple  
Salt Lake City 10, Utah

GREYHOUND

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

**FREE!**



Including

HOTEL ACCOMMODATIONS  
SPECIAL SIGHTSEEING  
ROUND TRIP TRANSPORTATION

(18) DAYS)

ONLY \$207.85 plus tax  
FROM SALT LAKE CITY

CAN'T BE BEAT FOR A LUNCH BOX TREAT!

Fritos

TRULY KRISP AND TENDER

Golden Chips of Corn

Fritos

GOLDEN CHIPS OF CORN



## PIKES PEAK FLOUR

With FOUR  
Extra Baking  
Advantages

SALT LAKE FLOUR MILLS  
425 West 5th South  
Salt Lake City, Utah

DRINK  
**Ficgo**



A delightful  
hot beverage for those  
who don't drink coffee.

AT YOUR GROCERS

## DIAGRAMS

Illustrating Latter-day Saint principles with complete scriptural references and condensed summaries of Church doctrines. Extremely helpful for teachers, students, and all Church members.

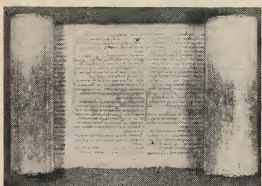
Author, A. P. Merrill

PRICE — \$1.00 EACH

Available at

**DESERET BOOK COMPANY**  
44 East South Temple  
Salt Lake City 10, Utah

# Your Page and Ours



## CORRECTION

Inadvertently we placed the cut of the Isaiah Scroll in upside down on page 233 of the April issue. We're sorry!

Columbus, Ohio

Dear Sirs:

SINCE I am practically a shut-in from ill health, the ERA to me is like a conference. It could easily be called "The Conference of the Sick and Shut-ins." I cannot go to church often, but my ERAs keep me informed of all that My Church is doing. I could not possibly do without it.

Sincerely yours,  
/s/ Mrs. Paul Haines

Okinawa

Dear Brethren:

EACH month I welcome my copy of THE IMPROVEMENT ERA with deep appreciation, knowing I am being remembered along with the thousands of other Mormon fellows around the world. Although I don't take enough time to read the entire contents each month, I am saving articles and spiritual thoughts for a scrapbook to take back home. I do hope my fellow GIs throughout the world are benefiting as much as I through the close brotherhood that exists wherever LDS members congregate.

Again I thank you and wish the blessings of our Lord to be with you all in your good work.

Pfc. Bob Smith

Atlanta, Georgia

Dear Editors:

I RECEIVED a copy of THE IMPROVEMENT ERA. I enjoy reading something like that when I am so far away from home and especially in the service. It is a very fine book. Everyone that reads it here enjoys it. I am glad they do.

Pfc. Rex L. Martindale

## SERVICEMEN ABOARD USS HELENA

The LDS servicemen's group aboard the USS *Helena* take this opportunity for the "appreciation of the fine stories and articles which appear . . . in THE IMPROVEMENT ERA. These stories and articles are an inspiration to each of us no matter where we might be throughout the world. . . . We look forward from each issue to the next for the wonderful words of faith and truth which are always to be found between its covers. . . ."

The pictured group includes: Front row: Tom Hadley, Ogden; Bob Young, Salt Lake City; Ward R. Halford, Yakima, Wash.; J. P. Long, White Salmon, Wash.; Euvern Putnam, Jr., Auburn, Wyoming; A. M. Thompson, Bledford, Ore. Back row: D. M. Rowberry, Provo; Clark Madill, Granger; second row: J. D. Gore, Springville; Jerald R. Lukins, Richland, Wash.; Richard Spencer, Provo; Sam Neese, Greensboro, N. C.; Andrew Ball, Kannapolis, N. C. (All residences Utah unless otherwise noted.)



## The Light Touch

### Sharp Answer

Sam applied for a job he had seen advertised in the daily paper. "Sorry, young man," said the personnel director, "but we can't accept any more applications. We already have five hundred." "Oh, but in that case, sir," Sam responded quickly, "you certainly need someone to sort them."

### Wrong Number

"Operator," shouted the irate man on the wire, "kindly understand that I have all the stray telephone numbers I desire, so will you please stop providing me with more and give me the one I've been trying to get for the past half hour?"

### Silly Question, Silly Answer

Wise Guy: "Changing a tire, eh?"

Motorist: "No, I just get out every few miles and jack the car up to give it a rest."

### Sharp

Mother: "You were a very tidy boy not to throw your orange peel on the floor of the bus. Where did you put it?"

Johnny: "In the pocket of the man next to me."

### Every Time

Science Teacher: "What happens when a body is immersed in water?"

Snuffy: "The telephone rings."

## ANOTHER WINNER

Since joining the Church six years ago, Agnes Mary Williams of Fallon, Nevada, has an attendance record of which we may all be proud: almost five years perfect attendance in Sunday School and sacrament meeting, and six years perfect attendance in Mutual. She is the daughter of Elder and Mrs. Charles R. Williams, both missionaries in the Reno Stake.

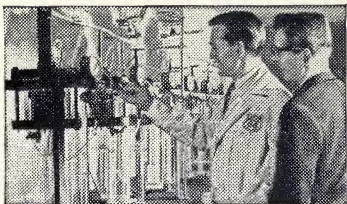


THE STORY OF PHILLIPS 66

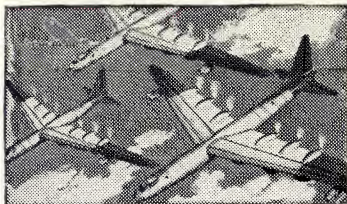


# Flite-Fuel

FROM THE SKYWAYS TO THE HIGHWAYS



**FOR MILITARY USE** Phillips originated new super-power aviation fuel components—Di-isopropyl (pronounced di-iso-pro-pull) and HF Alkylate. These made possible more powerful fuels for combat aircraft.



**RESTRICTED** for use in aviation gasoline, these components have for years been on U. S. Government priority. But now restrictions have been released and Phillips is able to use them in automotive gasoline.



**TODAY**, Di-isopropyl is available to motorists exclusively in a new gasoline called Phillips 66 Flite-Fuel. It gives increased power, higher anti-knock quality, freedom from stalling . . . and it's clean-burning!



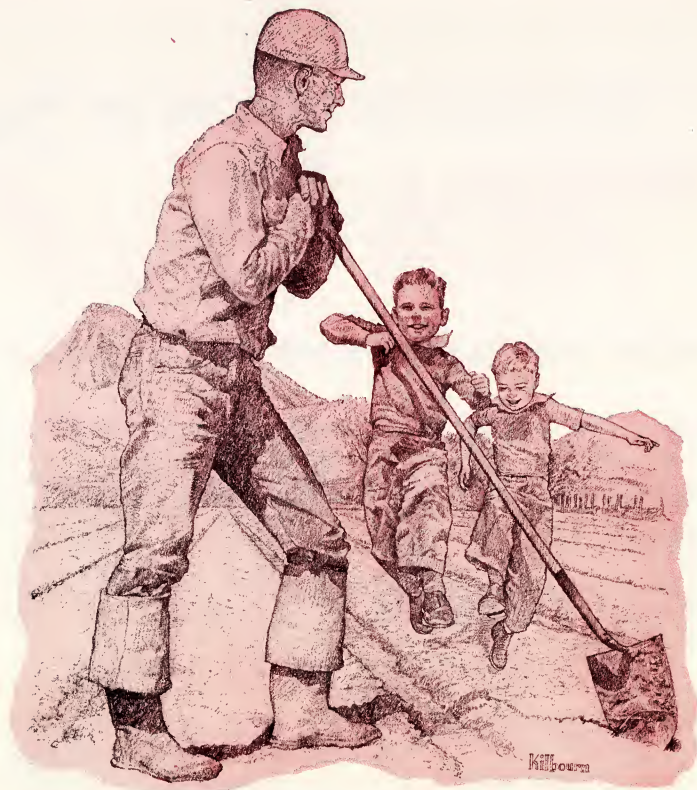
**GET PHILLIPS 66 FLITE-FUEL** at any station where you see the orange and black Phillips 66 Shield. Let your car's performance show you how good this new gasoline is! PHILLIPS PETROLEUM COMPANY



GET PHILLIPS 66

# Flite-Fuel

FOR YOUR CAR



## *Sharing the Good Things of Life...*

Irrigation water is literally life insurance for crops on Western farms. If there's enough of it when it's needed, it can insure a bountiful harvest in the most arid climate.

You can depend on Beneficial Life Insurance to provide for your family in much the same way—with a financial "reservoir" for use whenever you and your family need it most.

Your Beneficial agent can give you sound, helpful advice on the amount and type of insurance that will best suit your family needs and present income. Call him soon.

**BENEFICIAL LIFE**  
Insurance  Company

Over One-Quarter Billion Dollars  
of Life Insurance in Force.

David O. McKay, Pres.

Salt Lake City - Utah